

# RELIGION IN LIFE

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# After the Darkness Comes the Dawn

HAROLD A. COCKBURN

**W**E HAVE just lived through the darkest week in history. We have watched our Lord arrive in Jerusalem, knowing well that His enemies awaited Him there. We have seen Him gathered with His disciples in the upper room. With sorrow we have beheld the traitorous deed of Judas, as he betrayed his Master with a kiss. We have followed Him to the trial chamber and have heard Him condemned to death. And with heavy heart and heavy step we have climbed Calvary's hill and have stood afar off with tears blurring our eyes as the Son of God, loving to the last, gave up the ghost and died. It seemed on Good Friday as if faith, hope and love were dead with Christ upon the cross, as if all the light of life had gone out in darkness and despair.

But today, Easter Day, all is changed; for today Christ is risen triumphant over sin and the grave. "Sing O heavens and be joyful O earth and break into singing O mountains"—for death is swallowed up in victory and goodness has triumphed gloriously over evil.

Looking back on the years through which we have just lived we can see that men's faith has been greatly tried. It has seemed as if evil were taking command upon the earth, as if goodness was being defeated. Darkness has indeed covered the earth till wistful man can hardly see the light at all. Brute force seems triumphant, while righteousness and honor and mercy and love seem to be overwhelmed in the battle. Such are the evils of the day that even men who love God cry out in their agony, "Can God bring good out of these evil days? Can He, out of darkness, bring the dawn of a better day?"

To doubt that God can do this—and poor man must be excused for his doubt—but to doubt it is to doubt the power of God Himself. Out of the evils of other times He has brought good to pass. Out of the darkness of other nights He has brought the dawn of a new day. He has done it before. He can do it again.

There were once two men traveling together across the Pyrenees, and when night came down there came with it a fearful storm. The lightning flashed, the thunder roared and shook the earth beneath their feet, and the rain lashed in their faces. And the one man, turning to his friend and looking in his face, said, "Does not this seem like the end

of the world?" And the other, who had lived in the Pyrenees, answered, "No, this is how the dawn comes in in the Pyrenees."

There you have the two views of the same event: to the one it seemed like the end of the world, and to the other it was like the breaking of the dawn. Now that is something like the views that are taken by people concerning the events of these dreadful days in which we live. The thunder rolls from land to land, the lightnings flash, the rains come down, the storms blow, and the whole earth seems to shake to its foundations. Armies march, bombs burst, buildings totter and fall, kingdoms disappear, and empires are shaken. And to some people it all seems, as it seemed to the man in the Pyrenees, something like the end of the world. And yet, to others it brings quite a different picture, for they have faith in God—that His hand is upon the world and that He is guiding it according to His mighty pattern and in the end will bring it out of all its travail and sorrow into the dawn of a brighter day. This, they say, is how the dawn comes in in the Pyrenees.

Now when I look back on history I find that that always has been the view of the men and women of faith: when to others it seemed like the end of the world, to them it was the breaking of the dawn.

I think, for instance, of Jeremiah and the days in which he lived. His little nation was beset behind and before. The enemy was approaching, and there was nothing to stop them. He stood and watched the cities burning as the enemy approached his beloved Jerusalem, and the refugees came flocking in from the distant towns. When the enemy did reach Jerusalem, Jeremiah had to stand and watch the Holy City being burned to the ground; the temple which to him was the dwelling place of God laid low so that not one stone stood upon another; and his little people carried off into slavery. To any ordinary man it must have seemed as if it were the end of the world. But Jeremiah, standing there, lifted his tear-stained eyes to the heavens and prophesied, "There will be a new city . . . and a new temple . . . and a new people." That is how the dawn comes in in the Pyrenees.

I think again of John of Patmos, the man who wrote the Book of Revelation. He lived in days just such as these. He lived in a concentration camp on the Isle of Patmos and worked as a slave in the mines. The Roman Empire had set out to crush the Christian religion, and every one who named the name of Christ with love in his heart was in danger of being burned or thrown to the beasts of the arena. They

were stoned, they were sawn asunder, they were tempted. They lived in the dens and the caves of the earth, did these Christians of John's day, and it seemed to many that the name of Christ must vanish from the earth. The thunders roared, the lightnings flashed, the rains fell, the winds blew, and the whole earth seemed to shake because of the terrifying conflict. To lesser men it must have seemed like the end of the world, but not so to John of Patmos who was a man of faith, for he sat down and wrote in that concentration camp the picture of the Holy City, that city of God that was yet to be.

And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their god.

And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

And coming down to the days of Jesus Christ, do we not find once again the same wonderful story? He came to bring light and life to mankind; He came to lead man into a better and a happier day; and yet it seemed as if all His work must be in vain. They laughed at Him, they spat upon Him, they deserted Him, they betrayed Him, they crucified Him. Truly, there was darkness over the whole earth. If ever there was a storm upon the earth, it was then. The thunder roared and reverberated across the hills, the lightnings flashed, the rain fell, and the winds blew. And it must have seemed to any ordinary man very much like the end of the world. And yet, did this Galilean hang His head and give up the battle? Did He lose faith or surrender hope? Nay, listen to Him, "When ye shall see desolation upon the earth . . . and kingdom set against kingdom . . . and foe against foe . . . when ye shall see earthquakes and fires . . . and men and women shall live in fear of their lives . . . then look up," He says, "for the day of your salvation is nigh."

So what are we to say when we turn to these dark days in which we live? They are the results of man's sin, foolishness, greed and

selfishness. Can God bring good to pass? Can He bring hope out of despair, light out of darkness?

Well, He brought good out of the cross, and what darkness could be so profound as it was then? Who shall dare to say God cannot do it again? His hand is on the world now—thank God for that—and He is working in His own strange way to save the world from itself and to bring out of these evil days results no man can even imagine.

Do not, therefore, judge God now. The disciples passed judgment on God as they looked on the cross. Had they but waited and believed till Easter day they would have known the infinite power of Him they doubted. Don't judge God just now but go on believing, go on having faith in His power, go on trusting in His might, and you shall see the wonders of the Almighty. "What I do thou knowest not now, but thou shalt know hereafter." Now is the time to have faith, when much is dark and foreboding. Have faith now, and when the darkness has passed and you see with joy the brightness of day, when clouds have blown away and the sun begins to shine, when the noise of wars has ceased and given place to the quietness of peace, then will you rejoice in your unbroken faith and will behold with gladness and praise the miracles of God and shall bow down before Him in gratitude, in wonder and in love.

To the Christian who remembers Calvary there can be no such thing as despair, no matter how dark the night nor how black the outlook.

So let us take hope in the midst of these fearful days. Let us remember that this is not man's world but God's, and He holds it in the hollow of His hand. Though the storms burst around us and the thunders shake the earth beneath our feet and deep darkness covers the earth, men of faith find strength in the midst of it all. For they know that, even as after a thunder storm, the clouds part and the skies grow lighter, so after the storms that rage today God will bring fairer weather to pass; they know that, even as after the darkest night, there comes the dawn, so after these evil times are past God will make to dawn a better and a happier day.

After the darkness comes the dawn.

# Birds in Lime-Twiggs

EDGAR SHEFFIELD BRIGHTMAN

## I

**S**PEAKERS (including conversationalists), writers, editors, and the like, are users of words. Hearers, fellow conversationalists, and and readers, presumably understand words. There are givers and receivers of words; but it is often more blessed to give than to receive because receivers often do not know, and cannot learn from Noah Webster, or other standard sources, what givers mean by their gifts. Words are frequently ambiguous, nonsensical, or whatever one cares to call them.

While reflecting on these semantic considerations, I was led by coincidence to Thomas Hobbes's *Leviathan* in the Everyman Library. On page 15 my eyes fell on the following passage:

A man that seeketh precise truth had need to remember what every name he uses stands for; and to place it accordingly; or else he will find himselfe entangled in words, as a bird in lime-twiggs; the more he struggles, the more belimed.

"A bird in lime-twiggs," good. But, after all, what are "lime-twiggs"? Twigs (to modernize Hobbes) sprinkled with lime juice or sprayed with limewater? No, no! Here we are already belimed. The Shorter Oxford (to which one goes for British usage) tells us that lime-twiggs are "twigs smeared with birdlime." And (to follow on to the bitter end) birdlime is "a glutinous substance spread upon twigs, by which birds may be caught and held fast." With Oxford aid, we now can see what Hobbes meant. He meant that readers struggle helplessly with nonsense when a glutinous substance is spread upon words, by which readers may be caught and held fast. "Birds in lime-twiggs" cannot fly. Readers caught in glutinous words cannot think. They can neither fly nor flee; for if they throw down the book in disgust, the glutinous word will hound them. They may meet it again, in lectures or newspapers, or even on the radio; "on the land, on the sea, in the air," the "lime-twig" goes with them. They cannot escape.

One cause of this situation, the learned say, is the sheer ignorance of the reading public. Technical terms have a clear and precise meaning, which can always be discovered by consulting a technical source. If the untrained reader tries to guess what a technical term means, or supposes that the physicist means by energy or work exactly what the athlete and

laborer mean by energy or work, then he will fail in physics. Physicists, chemists and physicians have done very well in training the public to accept most technical terms in technical senses (except for "relativity"—what crimes have been committed in thy name!).

"Sulfanilamide" (either "f" or "ph") does not appear either in my Oxford nor in my Webster; it is a highly technical term which only specialists can define, but no one spreads glutinous substances upon it to catch birds, and no confusion arises in its use (except about its spelling). Likewise the mathematician had done well in training the public to accept his terms; when he says "calculus" no one thinks he means a gallstone.

But when we come to the fields of philosophy, religion and theology (omitting politics, economics, psychology and sociology), it must be admitted that the situation is different—that is to say, much worse.

Even the technical terms used by scholars in philosophy and religion are too often mere "lime-twiggs." Usually scholars will at some point define their terms, but often the definition is obscure, or if clear, is not consistently held to by its author. An example of obscurity is "totally other" as applied to God by German (and some American) writers. If the expression means merely that no part of the human being is any part of the divine, then we have a clear idea of total otherness in being. But if it means that no property or quality of man resembles any property or quality of God, then God is so totally other that he cannot know or think or feel, cannot apprehend space or time, cannot be good or beautiful, cannot purpose, and cannot love. It is hard to see how a "totally other" God could even have any being. An example of inconsistency is Kant's use of "transcendental." He tells us clearly that the word refers to an investigation of the *a priori* principles of the world of experience. He says that "transcendent" means what lies beyond all possible experience. And yet he frequently uses "transcendental" to mean "transcendent." The birds flutter in vain, caught in this "lime-twigg."

The scholars have some defense, it is true. Their definitions are not always obscure or inconsistent, and it is practically impossible to define a term every time it is used. Technical terms are timesavers for those who know their meaning and can use them aptly. The use of familiar, everyday words in place of the technical ones may create the illusion of understanding, when in fact the thought is as inaccurate as many of Will Durant's statements are. The problem of the scholar is indeed difficult. Shall he use technical terms in "popular" writing? If he does, is he obligated to define



them whenever he uses them? How can he know the education of his readers, so as to be sure just what level of popularity to strike? Lord Thomas Babington Macaulay is said to have laid his success to the habit of assuming that his readers knew nothing; but even he mentions Lars Porsena of Clusium without letting the reader know where Clusium is.

At this point someone should blurt out an uncomfortable truth, namely, that the real trouble with many of our philosophical and religious thinkers is that they do not always themselves know clearly what they mean. Hence their readers must find them unclear. Some, indeed, make a virtue of unclarity, protesting that the problems are so vast, reality so intertwined, and man's mind so tiny, that we cannot expect to set forth the nature of the universe with neatness and despatch. True. But some of us wonder whether vagueness and confusion are more helpful to our soul's salvation than is clear definition.

One great merit of the scholastic philosophy is that every term used is used with exact precision. Scholasticism may not encourage free investigation, but every scholastic knows where he stands. He may not invent any new definitions, but at least he can remember and apply the standard ones. All praise to him for that! Many nonscholastic definitions remind us of Bowne's plea to sterilize our intellectual instruments.

Now let us take samples of the semantic chaos, remembering that some of it may be due to fertile originality, some to confusion of thought, and some to pure ignorance (such as the confusion of disinterestedness with lack of interest). We'll hew to the line, let the chips fall where they may.

Suppose we start with the word "theism." For many, theism is a good word; they do not want to be called by the bad name atheists, and so they define theism in a way to include themselves. Thus we hear of naturalistic theism.<sup>1</sup> Historically, theism has always meant belief in a conscious, personal God; but naturalistic theism means that an unconscious, impersonal order of nature somehow supports values. This is an odd new theism. For others, theism is a bad word. It designates the idea that a man may reasonably believe in God without relying on supernatural revelation; and some believers in supernatural revelation contemplate this prospect with dread. They feel toward it as Schlegel, in his *Philosophy of History*, felt toward Mohammedanism "that so-called pure, but in reality shallow, and meaningless, theism." This idea of calling something

<sup>1</sup>In this essay the names of contemporary proponents of views will usually be omitted, in order to abstain from what might seem to be invidious personalities.

"meaningless" needs to be watched, for to denounce the meaningless is very close to denouncing nothing at all. For still others, theism is the view of St. Thomas, or of Borden Parker Bowne, or of some contemporary.

Then there is "humanism." Unless one specifies exactly what is meant, humanism will suggest: (1) the return to the classical interest in man during the Renaissance; (2) the pragmatic theism of F. C. S. Schiller; (3) the predominantly atheistic interest in human values, called "religious humanism" and closely allied to Comte's "Religion of Humanity"; (4) a benevolent and humane interest in man, and (5) the classical theism of Paul Elmer More and others, which is almost synonymous with personalism. There is a tendency, as soon as a "good" word acquires a "bad" meaning, like the third just named, to try to save it by giving it a new good meaning.

Another jungle of "lime-twigs" grows out of the words "nature" and "naturalistic." The old popular meaning of "naturalist" is a student of the natural sciences, especially of the natural history of animals or plants. In literature a naturalist is a twin to that other "lime-twigg," realist. But in philosophy, a naturalist has long been supposed to be much the same as a materialist. At any rate, he is one who explains everything in terms of Nature. What, then, is Nature? Since Kant, many have supposed that Nature is the world of physical phenomena in space and time. But moderns will not allow this; mind, they contend (wrongly, I believe) is just as much a part of Nature as is matter. Then, if mind is a part of Nature, there might be a Divine Mind—an admission which hardly any naturalist is willing to make. A distinguished and judicious contemporary has written a book on Naturalism in which he tries to prove that Naturalism is simply the good name for the good inductive, empirical method, but that same contemporary has since relapsed into using naturalism as the name for the bad materialistic rejection of God. Naturalistic theism comes to mind again. What, minus glutinous substances, is naturalism? One writer has set down that he does not know whether I am a naturalist or a liberal; another, quite amusingly, is sure that I am a naturalist, although my whole lifework has been an attack on naturalism.

The meaning of naturalism is determined by what it is derived from and what it is contrasted with. A naturalist ought to be one who uses nature as a principle of explanation. Seeking light, I once asked a nationally famous naturalist for his definition of Nature. He replied that it cannot be defined. The answer had a grain of truth in it. We cannot by searching find out Nature; Nature is inexhaustible. True. But if nat-

uralism is to mean anything, Nature must mean something. The chaotic situation was called to the attention of a naturalistic editor, and he called on some half-dozen naturalists to write articles defining Nature. The results were not consistent; the inconsistency infected not merely doctrinal differences, but fundamental definitions. Some naturalists define Nature as what the natural sciences are studying. Then when someone asks whether their naturalism includes values, ideals and norms, they reply enthusiastically in the affirmative. But do the natural sciences give us norms of beauty and goodness? If not, there is more to Nature than laboratory science reveals. How much more? Some naturalists tell us that Nature is simply everything that there is; in which case it is silly to talk of naturalism, for it then has no particular first principle or subject matter. Others think naturalism is any philosophy that rejects some pet view, such as biblical literalism, fundamentalism, or neo-orthodoxy. In Oman's famous book, *The Natural and the Supernatural*, no clear definition of Nature or the natural is to be found. If we must hurl epithets, let us hurl them barbed with meaning.

Other well-besmeared "lime-twiggs" are "realism" and "realist." The realist is the good, brave, hearty chap who faces all the facts, dodges none, and is especially fond of the evil, ugly, nasty facts that polite society has banned from dinner-table discussion. Or, no, the realist is the one who believes that universals, like chair and justice, are even more real, permanent, and effective than are particular chairs or particular just acts. No, no, wrong again: a realist is one who denies that mind is ultimate in the universe, and asserts that all is to be explained as some form of nonmental reality (the neorealists explain everything in terms of universals, which they deem to be both nonmental and nonphysical). But this won't do; a realist, rather, is one who believes in objective reality, and a religious realist is one who believes that there is an objective, personal God, whatever else there may or may not be. We find idealistic personalism called personal realism, when the writer wants to emphasize the fact that other persons than himself are objectively real. (Objective is another "lime-twigg," which is passed by for reasons of caution.)

"Idealism" and "idealist" are also glutinous substances. The plain man thinks of idealism either as noble devotion to ideals, or as sheer romantic poppycock. Some philosophers always mean by idealism the fantastic theory of subjectivism, that all reality exists in the mind of the knower. This theory has a real name, solipsism; but one who dislikes

idealism calls solipsism idealism and thus brings down on the latter the scorn which every sound mind feels for the former. Others, when they say "idealism" mean the philosophy of Hegel (which they usually misrepresent: *vide* Lord Russell on Hegel in *Invitation to Learning*). Others take it to mean any view which makes mind supreme in the universe, so that all theism is idealism, just as, a moment ago, theism was religious realism. When a manuscript follows inconsistent usages, a good proofreader will write on the margin: "Which do you mean? Make up your mind!" Unless we are all to land in the madhouse, let us tell each other which realism, which idealism, we mean.

Then there is the "lime-twig," "theology." What is theology? The word means theory of God, and might well mean either thought about God based on everyday experience (natural theology), or thought about God based on Scripture (revealed theology). In popular writing about the subject, however, chaos reigns. Many seem to think that theology includes every idea of any sort entertained by a person who believes in God. The most offensively glutinous use of the word is by secular writers who rejoice in dubbing as theology every piece of wishful thinking, emotional prejudice and superstitious gullibility, they happen to find or think they find in any writer they dislike. (See "literary" reviews!)

A great semantic wrong was done by the first person (whether in or out of the Bible, I know not), who decided that it was a good idea to use the word "sin" for at least three totally different ideas: (1) an act (whether voluntary or involuntary) that deviates from the approved mores of a group; (2) a voluntary act in violation of conscience ("to him that knoweth to do good and doeth it not, to him it is sin"); and (3) an involuntary hereditary tendency which makes it difficult or impossible for the soul to adhere to the divine norms. The psychological, moral, and social harm that has ensued from entanglement in these dire "lime-twiggs" is greater than most of us realize. But if we were to bring clarity and order into this confusion, whole systems of theology would have to be cast "into the flames" for a far better reason than Hume gave for this advice.

Sin suggests devils and demons, and so we have the "lime-twig" "demons" on our hands. The demonic is a popular conception among European thinkers and it has received currency in America, especially from European exiles. If we read some of these writers, especially those who have been foreign missionaries, we find a clear belief in demons and demonic possession, very like that held in New Testament days. The demonic here means the work of demons. Whether or not this view is plausible, it is at

least clear. Many of the early Christian fathers held to the belief that the gods of Greece and Rome were really demons. Schlegel, the nineteenth-century romantic Roman Catholic, speaks of the view that apes and Buddhism, for example, are demoniacal creations, imitating the real thing—man and Christianity, in these examples. There is a certain dour comfort to be extracted from the belief that this war is not the work of man, but of demons who possess the souls of men. But if we now turn to one of the most influential interpreters of the demonic, we read that "the affirmation of the demonic has nothing to do with a mythological or metaphysical affirmation of a world of spirits." Its basic meaning, he explains, is "the unity of form-creating and form-destroying strength." This sounds like almost any lively child who builds up and tears down a palace made of his blocks. It also corresponds to a deeper experience in man. A writer who says demonic, but excludes demons, needs to repeat the exclusion very often if his term is to be more than a trap to catch the unwary. But even his explanation leaves unclear whether the demonic is misfortune or sin; and if sin, in which one of its senses.

Then there is "existential," another European "lime-twig." We are told that we must think existentially. The meaning of this expression is most enigmatic. It might mean that only an existing thinker can think and that he would do well to think about existence; but nothing so direct as this is meant. The term goes back to Kierkegaard, and, as Swenson has shown, the "existential dialectic is the instrument of . . . a wise man in thinking about his own existence." To think existentially is to think concretely, not abstractly; to grasp aesthetic, ethical, and religious values; and to move on, for "we cannot afford to remain as we are." It is the point of view of an active participant, facing the future. Passionate decision is close to its essence—an "either-or" on the fundamental issues of life. One can find this and more in D. F. Swenson's posthumous book, *Something About Kierkegaard*, and it surely makes sense.

Unfortunately, however, existentialism fell into other hands. Karl Barth first accepted, then rejected, one form of it. Heidegger and Jaspers have given it other turns. Avenarius and Mach gave it a totally different meaning, namely, a study of the biological value of the pure data of consciousness to the exclusion of what has commonly been regarded as truth. Any reader who sees the word "existential" without a clear definition of what existential, and whose, is a bird sure to be caught in the "lime-twiggs."

There is also the word "spiritual." For some, the spiritual life means the life which is based on a special doctrine of the second blessing and is



accompanied by sinless perfection. For some it is chiefly emotional. For others, it rests chiefly on a sincere and consistent good will. Yet in its most frequent and noblest sense, the spiritual life means man's highest experience of the most Godlike values which he can attain. That is what Plato, Hegel, Eucken, and even Santayana, have meant by the spiritual; and it is also what Saint Paul had in mind when he depicted the fruits of the Spirit. I have recently written a book, called *The Spiritual Life*, in an effort to deglutinize some "lime-twiggs." I must, however, confess to serious inadequacies in the book. On the one hand, it failed to include specifically within the spiritual the experiences of mystical communion, or even of prayer. On the other hand, its influence seems to have been negligible, for a distinguished theologian has written me a letter that has just come to hand, in which the following words occur: "I have been led to think of the word 'spiritual' as an ethically neutral word without any necessary reference to value at all—that is related to the Niebuhrian idea of sin as being most serious on the spiritual level." If the spiritual is nonethical and value-free, is the term not reduced to the magical and mechanical level where the fanatics dwell? Let us make up our minds what we mean by spiritual?

## II

Somewhat reluctantly, or with great relief, as the case may be, we leave the realm of confusion in technical terminology and turn to the pleasant meadows of everyday speech where all is supposed to be clear, simple, and unambiguous (if you don't ask many questions).

There are many tempting by-paths here. One picks up a book by a man supposed to be a Christian and he writes about "the larger self." One thinks he means the abundant life, or at least something elevated and inspiring. It turns out that the larger self is really the more selfish self and so the narrower self. Or one read in the year of grace 1943 this sentence in cold type: "In common usage, 'mysterious frequently means sublime.'" Of course, in the realm in which words mean what you want them to, this is true. In my simple life, I have found plenty of mysteries that were sordid, confusing, evil—anything but sublime. But if anyone wants to say "mysterious" when he means sublime, he will do so.

These and other by-paths, with "lime-twiggs" hidden in every rose-bush, let us eschew. There is one specially glutinous "lime-twig" on which I wish to concentrate attention for the moment—the one little word "life" (as, for example, in *Religion and Life*). Now, what do you mean when you say "life"? It seems to be fairly generally agreed among the laity



that life is what professors and ministers don't have any of, and know nothing about. But this negative definition, besides being false, is not very helpful, unless life is supposed to mean sin and ignorance. In one sense, it refers to biological processes of anabolism and catabolism, with adjustment of organism to environment. In another, when we say "the facts of life," the sense is even more specifically biological. Then again, when we speak of our whole life, we mean the whole of our experience. Sometimes life is restricted to our practical or our important experience.

When a businessman says that a preacher knows nothing of life, he means that the preacher never had to face the problems of budget, pay roll, priorities, management, and salesmanship (as this businessman thinks). "Real life" means excitement, adventure, freedom. Or it means physical and mental liveliness, resilience, and brilliance. "That man is full of life"—he is vital, with plenty of vim and vigor.

Rudolf Eucken once made the innocent (?) suggestion that someone ought to work out a doctoral dissertation on the definition of "life" in Bowne's philosophy; and one might begin with the maxim that "life is deeper than logic." The irreverent might argue that if you dive too deep below logic, you drown. Did Bowne mean that there is something in "life" that warrants us in believing that sometimes both of two contradictions are true? Or did he simply mean that formal logic without content is empty? In any event, was there an explicit meaning in the term "life"?

The German philosopher, Heinrich Rickert, has noted that "life" is a nest of "lime-twiggs," and he once wrote a book called *Die Philosophie des Lebens* (1920). Anyone who can read German will have many a laugh from this book's hearty denunciations of the vague emotional scramble which Rickert finds in the term "life." He groups together Hegel and William James, Benjamin Kidd and Nietzsche, Mach and Avenarius, along with many others, as philosophers of "the livingness of the lively," and he will have to be a most rebellious reader who will not thirst for definition the next time someone talks about "real life." Let this suffice as an illustration of popular confusion. Have a philosophy of life, of course; but also have some idea of how to define it.

### III

In the presence of all these "lime-twiggs," what is a person to do? If he is a reader, will he refuse to read writers who keep their meanings glutinous? Or will he read them, and from page to page create the definitions which the writer has withheld? If he is a writer, he faces a

terrible dilemma. He must either define, or not define, his terms. If he defines them, he will be denounced as technical and probably also as dogmatic. If he does not define them, he will wander about freely, setting "lime-twigs" everywhere, thinking (to misuse a respectable word) in vague and chaotic moods, and becoming just as dogmatic as though he had set forth his definitions. The definer may be dogmatic, but he sees what he is doing. The nondefiner is blindly dogmatic.

## IV

Suffering sorely from this semantic distress, some have suggested that we "get together" and agree on one meaning for every word. Let us not say that a good man eats a good meal, because the first "good" is moral and the second is physiological. If this is carried to its limit, and we have one meaning and one only for each word, it would be less confusing to abolish words altogether and substitute symbols or characters, a new Chinese. Then we could (perhaps) think with perfect clarity in symbolic logic or in characters more numerous and less flexible than the old Chinese. Somehow these suggestions do not appeal to common sense. We must still use words—and more words than Basic English provides.

There are a few simple rules that may be of help in deglutinizing "lime-twigs," all rules presupposing assiduous use of the dictionary.

1. If you do not know what a word means, do not use it.
2. If you know or think you know what it means, tell.
3. If you think it means nothing, say "Zero, Zero, Zero" (but please do not sing, "Johnny Got a Zero").
4. If you want to find out what others mean, read carefully and watch for their definitions.
5. If you can't understand the definitions, ask the writer. Send him a letter. It will do him good.
6. If he didn't tell the first time, and can't tell the second time, you are entitled to your opinion.
7. But remember that the freedom, variety and growth of thought require many, changing, developing definitions.

He who keeps these rules will be more likely to know a "lime-twigg" when he sees it, and less likely to become a belimed bird with a broken pinion.

# The Liturgical Movement

C. KILMER MYERS

## I

THE other day the writer received announcement of a series of lectures on the Roman Liturgy to be given in New York City by a well-known Benedictine monk. The title of the series was "The Mass *our* Sacrifice." The italicized pronoun gives us a clue to the inner meaning of the "Liturgical Movement" which for the past thirty years has had a determinative influence upon the liturgical development of worship in the Roman and Anglican communions. In the words of a Roman Catholic priest: "The Liturgical Movement . . . . is a movement toward the liturgy. It means the sum total of all the efforts being made in our day to bring the faithful back to an *active participation* in the liturgical acts and prayers of the Church." To this definition it might be added that the movement, in order to effect such a restoration of the liturgy to the laity, undertakes to instil in their minds an intelligent understanding not only of the ceremonial surrounding all liturgical acts, but also of the religious and theological meaning of the acts and the words used in the rites.

The modern liturgical movement had its beginning in the Roman Church among the religious orders. While its effects began to be felt in the general life of the Church only after the close of the Great War, the liturgical scholarship of seventeenth- and eighteenth-century Benedictinism may be said to have provided the necessary background in research. It was Mabillon (+1707) who published the *Ordines Romani*, the first of which records the ceremonial of the eighth-century Roman mass. Or again, there were LeBrun (+1729) and Renaudot (+1720) who made studies of the Eastern rites and brought to the attention of the west the importance of the *epiklesis* in those rites. In the nineteenth century the foundation of the great abbey at Solesmes by Dom Prosper Guéranger must be mentioned. This monastery became the center for the revival of liturgical music, the Gregorian chant. Other Roman liturgiologists of the century were Duchesne and Cabrol of France, Casel of Germany, Morin and Callewaert of Belgium, and Edmund Bishop of England.

In the present century the center of the liturgical movement has been the German Benedictine Abbey of Maria Laach. Under the direction of the Abbot, Illdefons Herwegen, the liturgical interest in the Abbey received concrete expression in 1919 when a series of booklets entitled *Ecclesia Orans* was begun, and in 1921 when the first *Jahrbuch für Liturgiewissenschaft* was issued. This latter is indispensable to all who are seriously interested in liturgical studies. Benedictines have now carried this interest in liturgical science to America. St. John's Abbey in Collegeville, Minnesota, publishes a monthly liturgical manual called *Orate Fratres*. At Keyport, New Jersey, a small group of Benedictines from Maria Laach, and some of its sister houses, have opened St. Paul's Priory which they hope will become a center of the Maria Laach liturgical tradition in this country.

But the Benedictines have not confined their attentions solely to the historical questions involved in liturgical science. They have done their utmost to popularize the *classic* tradition in Christian worship now that their research has cleared away some of the medieval *debris* which has obscured the true spirit of the Roman missal and breviary. Their efforts, it is true, have often been blocked by the natural conservatism of the Roman Church and also by a reactionary hierarchy and priesthood. They have, however, succeeded in demonstrating that the mass is a liturgy requiring the collective effort of both priest and people; that it belongs to the *Church* and is not to be looked upon as that sacrifice which the celebrant offers *for* the faithful; that the Eucharist is the Divine Community's response to the Action of God in Jesus Christ. The devotees of the liturgical movement are slowly but surely convincing intelligent Catholics, clerical and lay, that when the Roman Liturgy is understood as something else than this, it is not being understood at all. It may readily be seen that the liturgical movement contains the seeds of revolution. Indeed, the Roman Church may very well be at the beginning of a revolution in Christian worship such as could be compared only to that revolution earlier in her history when the mass and the divine offices became so clericalized that the faithful turned to "extra-liturgical" devotions for their expressions of worship.

If the liturgiologists of the Roman Church have rediscovered the spirit of classic Christian worship "more than lurking in the pages of the *Pian Missal*" they have done little in the way of advocating outright removal from the rite of those elements which conspire to conceal that

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spirit. The Congregation of Sacred Rites in Rome, which decides what is liturgically and ceremonially "correct" for the Roman Church, is too much a part of the rigidly legal discipline of the Church to permit that. On the other hand, Roman liturgiologists have felt free to criticize the structure and contents of the rite from an *historical* point of view without committing themselves to any program of change. Some have advocated, it is true, the translation of portions of the mass into the vernacular, but the majority of the leaders of the liturgical movement in this communion prefer to act with caution lest the smouldering hostility of many members of the hierarchy burst into open opposition. The dislocations in the canon of the mass, the faulty grammar of the Latin, the unwarranted medieval emphasis upon the elevation, the absence of any *epiklesis*, the "hectic, jerky ceremonial," all are criticized as unfortunate historical developments. One must read between the lines to detect the deep discontent with current practice.

And so the Roman liturgical movement labors under the most appalling handicaps. The totalitarian character of the Roman discipline and Canon Law forces the movement to reinterpret the liturgy in its present form by pointing to the older traditions which lie beneath the accretions of the Middle Ages.

## II

The classic tradition in Christian worship in the west is found in the ancient Stational Mass of the Roman Church. The picture of the Eucharist to be found in the earlier *Ordines Romani* illustrates primitive worship at its highest level. The words "reticence and austerity," soberness, sense, clarity, dignity, objectivity, describe the ancient Roman mass. The mass was "brief and to the point." It had a clearly defined purpose, and all of the action in it proceeded with liturgical and ceremonial majesty to the end for which it existed. It was *the* public Prayer of the Church in which the faithful offered solemn thanksgiving for the mighty Acts of God in creation and redemption. It was the response of the Body of Christ to the selfless love of God. That response was *the* true worship, and that true worship was offered by the Church by virtue of its indissoluble union with the Divine Head. But the primitive Eucharist was more than response. It was also the realization by the People of God of His redemptive activity *in the here and now*. This is the meaning of the *anamnesis*, the objective recalling of the death and resurrection of Jesus Christ. If the heart of the primitive Eucharist and the early Roman



mass was Thanksgiving, it was Thanksgiving, not for past events, but for the immediate appropriation by the Church of the effects of the Acts of God in creation and redemption. The ancient Eucharist might be described as the "selfless love of God in action" and the answer of the Community as it received the love of God into its life.

It is difficult for us to appreciate the objective character of the ancient Eucharist. We belong to the subjective, even sentimental, tradition which came to us from St. Bernard, St. Francis, Bonaventura, pietism and nineteenth-century German theology. Our interest has been centered in the "Jesus of history." Furthermore, the critical radicalism in the field of New Testament studies has caused us, consciously or unconsciously, to distinguish between the Jesus of history and the "Christ of faith" as though the former were a real figure and the latter the creation of later theology. Despite the current reaction to that critical radicalism it will be long before most of us are able to read the New Testament, particularly the Synoptic Gospels, as those who believe that the Jesus of the New Testament *is Kyrios*. The Harnackian ghost still haunts our minds and hearts even though we may have ceased to credit its existence. This is why it is so difficult for us to grasp the meaning of the worship of the ancient Church. For the Christian who worshiped with the Church during this "Golden Age of the liturgy" the offering of the "made-to-be-present-again" life, death and resurrection of Jesus Christ in thanksgiving to God belonged to the objective level. For him the liturgy was not the remembrance of merely historical events. Rather he lived in the "time of the Holy Ghost"; the time in which the past, present and future were bound together, did not mean measurement, but *power*.

This concentration upon the objective activity of God in the Church's worship belongs to the Patristic liturgical spirit. It is the "*Mysterium-theologie*." The Mystery *is* this ever-present action of Deity and the appropriation of the proffered redemption by the Body of Christ. That is why the ancient Church was an "Easter Church"; the true Mystery was the *Mysterium Paschale*. During the performance of the ancient Easter Liturgy the Church received the heavenly Washing of Baptism, passed through the waters of the font even as the Old Israel had passed through the waters of the Red Sea. This was the Christian *Pasch*, the passage of the Church from death to life, from fast to feast, from sorrow to joy. "Thus purified, the redeemed, glorious in their Easter attire,



hasten to the altar of Christ and say: 'And I will go in unto the altar of God, to God who giveth joy to my youth.' They have removed the dress of the inveterate guilt of sin, and, renewed in the youth of the eagle, they hurry to approach the heavenly banquet. They enter, and as they see the most holy altar with all its adornment, they exclaim: 'You have prepared a table before our eyes!'" St. Ambrose's *De mysteriis*, ch. 43.)

It is difficult to realize that the present Roman mass is the lineal descendant of this ancient liturgy. So many factors and influences have conspired to conceal its classic spirit. The Gallican liturgies (rites in use outside of Rome) destroyed the simple majesty of the Roman rite. The allegorical interpretations of the liturgy offered by men like Amalar of Metz caused the Patristic understanding to be forgotten. Indeed, as an Anglican writer has put it, the Middle Ages is a period of "unexampled liturgical decay" and that during that period "the heart of the liturgy slowly withered." Medieval worship conducted with elaborate pageantry in magnificent Gothic churches may have been impressive, but it was not *liturgical* worship. It represented the high point in the *clericalization* of the Church's worship. The Latin language, the muttering of the words of the rite, the "eastward position" of the clergy before the altar, the rood screens, succeeded in separating the people from the mass. The mass became a spectacle or a convenient time during which one might offer private prayer pausing only after the ringing of the bells when the Host would be raised to God by the priest. This destruction of liturgical prayer in the western Church led, directly and indirectly, to all sorts of one-sided liturgical development. Popular devotions "outside of mass," the Benediction of the Blessed Sacrament, not to speak of such customs as communicating the faithful from the Reserved Sacrament *before* the celebration of the Eucharist; preference for the "low" mass instead of solemn or "high" mass; the multiplication of masses, as though two masses have twice the efficacy of one; mass without communion; these practices have replaced the old Roman tradition and are characteristic of current Roman liturgical custom in the average parish church.

One can now appreciate the difficulties facing the liturgical movement in the Roman Church. But the efforts to recover for their Church the spirit of liturgical worship goes on with ever-increasing energy and devotion. Liturgical conferences have been held both in Europe and in America. Translations of the masses for the day into the vernacular for the use of the laity are growing more and more popular. Very often the

epistle and gospel are read in the vernacular after they have been said in Latin. The "Basilican position," *i. e.*, celebrating from behind the altar facing the people, is being revived! The so-called "Dialogue Mass," at which a leader instructs the congregation while mass is being offered, is in use in many parishes in this country. Only recently a French bishop *ordered* his clergy to read the gospel in the language of the people and made the Dialogue Mass the norm for Sunday worship. Efforts are being made to restore the people's part in the offertory act by allowing a representative of the congregation to bring the bread and wine to the celebrant at the altar. A few years ago the Cardinal Archbishop of Munich revived the ancient Offertory Procession of the Roman rite by asking the people to bring their gifts to the altar to be offered with the bread and the wine as real symbols of the Church's thanksgiving to God for creation of the first fruits of the earth. These are but a few of the concrete signs that our Roman brethren are beginning to break through the hard crust of legalism, false sacerdotalism, and institutionalism. There is a deep longing for the *Church as the Spirit-filled Body of Christ*. There is among them a profound desire to return to a liturgical worship rooted in the joyous commemoration of the death-and-resurrection Act of the divine Word, to a worship which is at once concrete, objective, historical, corporate and dramatic.

### III

The liturgical movement in the Anglican communion finds its beginnings in the efforts of the Reformers to return to the practices of the "New Testament and the ancient Fathers of the Church." The first Prayer Book of Edward the VIth, largely the work of Archbishop Thomas Cranmer, is a masterpiece among liturgical creations. It restored the mass to the people by retaining the vernacular and by making the communions of the faithful an integral part of the service as a whole. (Infrequent communication was the normal practice during the Middle Ages.) Of course, the English Reformers did not possess the tools of liturgical knowledge which we now enjoy. Furthermore, they were themselves products of medieval practice in worship and so retained much of the individualism characteristic of that period. Nonetheless, a beginning was made, and the Caroline divines, like Jeremy Taylor, and the nonjuring churchman, like William Law, carried the English liturgical tradition to its highest point of development. *The ideals of these great liturgiologists were the same as those of the liturgical movement in the modern Roman*

*Church.* To them the Eucharist was the Christian Sacrifice *par excellence*. It was the sacrament of unity, the self-offering of the Church in union with the perfect sacrifice of the Son of God. They believed that the action of God was present in the Eucharistic action. Indeed, the similarity between their understanding of the liturgy and that held by the leaders of the Roman liturgical movement becomes astonishingly apparent when one reads their works in the Library of Anglo-Catholic Theology.

Unfortunately, the liturgical interest of the Caroline Divines did not live on in the Church of England during the (religiously) gloomy days of the eighteenth century. It is true that at least one priest of the Church of England did much to popularize the Holy Communion which, under the leadership of the Whig clergy, had become only infrequently celebrated. His name was John Wesley. But the Church in England had forgotten its own best traditions and Wesley was, in effect, forced to leave the Church of his fathers. In the nineteenth century the Oxford Revival focused the eyes of the Church once again upon the liturgy. It was a tragedy that the later Anglo-Catholics attempted to persuade the Church of England to adopt the liturgical and ceremonial customs of Continental Romanism . . . the very customs, in many cases, which the liturgical movement now deprecates. The immediate result was that the attention of the English Church became fixed upon "dangerous" ceremonial innovations which the Oxford Movement was importing from Rome, and not upon the cultivation of the liturgical life in accordance with the best Anglican traditions. The deplorable divisions along the lines of churchmanship in modern Anglicanism have continued as a direct result of the "Ritual Controversy," although recent discussions in the American Church Congress of the Episcopal Church, led by theologians representing all schools of churchmanship, have done much to mitigate the bitterness. But more hopeful still is the role now played by the liturgical movement. In England a small but highly influential group of Churchmen holding widely separated points of view has become interested in the movement. This group, like its counterpart in the Roman Church, has drawn upon the liturgical research in its own communion. For societies in the Church of England, like the Henry Bradshaw Society and the Alcuin Club, have made significant contributions to the field of liturgiology. The work of men like Bishop Frere, Brightman, Wickham Legg, and Canon Dearmer has continued the tradition of the Reforming Fathers above the noise and confusion of the Churchmanship controversy. Priests such as Father

Hebert, Gregory Dix, O.S.B., and Canon Quick have both added to this scholarly tradition and also have done much to popularize the principles of the liturgical movement.

Practically, the movement has meant a great increase in the amount of attention paid to instruction of the faithful in the meaning of liturgical worship. More significantly, it has meant the introduction in many parishes of the so-called "Parish Communion," *i. e.*, a celebration of the Holy Communion at about 9:00 o'clock on Sunday morning, followed by a parish breakfast. This last is reminiscent of the primitive *Agape*, or of the "Love Feast." The guiding principle of the Anglican liturgical movement has been the restoration of the Sunday Eucharist to its proper place as the chief service on the Lord's Day. The office of Morning Prayer or Mattins has become, in effect, the principle service in the average Anglican parish, save on the first Sunday in the month when the Eucharist is offered. Since the nineteenth century the "early service" or eight o'clock celebration with Morning Prayer at eleven o'clock has been the usual practice. This plan is not in accordance with the observance of the Lord's Day as set forth in the Book of Common Prayer. According to the Prayer Books in use in the Anglican communion the correct sequence is Mattins or the Litany (or both) followed by the Holy Communion. The reversal of the order has turned the typical Sunday celebration into a "low" mass, and has necessitated the addition of such eucharistic notes as the procession, offertory, and altar prayers to a choir office in order to include all of the necessary acts of prayer and praise in the parish's principle service of worship. The result is that both services suffer in the attempt to make them into what they are not, nor ever can be.

The correction of these "abuses" of the Prayer Book is the aim of the liturgical movement in Anglicanism. Here again, conservatism and irrational prejudices block the path of progress. On the other hand, the relative freedom enjoyed by Anglicans makes it possible to advocate radical reform and revision of the liturgy. The great prophet of the movement in America, the late Dean William Palmer Ladd, published a shortened form of the Prayer Book Eucharist in order to stimulate discussion among liturgiologists. There is widespread feeling that unless the Prayer Book service is shortened, the repetitions removed, the lections revised, and a speedier method of communicating the people authorized, the attempt to popularize the Eucharist will not go far. In some isolated cases the clergy have taken steps to "reform" the liturgy without episcopal or

canonical permission. This is unfortunate because of the widespread lack of adequate liturgical knowledge among the clergy, and because of the confusion into which the Church would be thrown.

In the American Episcopal Church the work of Dean Ladd in furthering the principles of the movement stands out as a beacon light. In 1938 he founded the "Liturgical League," the object of which was to "promote the study of the liturgy among young people of all religious bodies." The League sponsored annual conferences on worship for young people at the Berkeley Divinity School until war shortages made them impossible. Conferences for the clergy of the Protestant, Anglican, and Roman Catholic communions have been held at the school from time to time. Dean Ladd believed, as do his disciples, that the only sure path to the eventual unity of the Church lay through sympathetic study of the various liturgical traditions, both Catholic and Protestant, by all of the parties concerned. His convictions are shared by the Benedictine leaders of the movement in the Roman Church, and by many Protestant liturgiologists both in America and Europe.

#### IV

It was the desire of the Reformers of the sixteenth century to restore the standards of worship which existed in the primitive Church. Because their knowledge of that ancient Church was inadequate, and because they, like the Catholics, were sons of the Middle Ages, their desire was never fully realized. Today we have in our possession the necessary knowledge, and we are far enough removed from the Middle Ages to be aware of its distortion of Christian worship. Today, as well, intelligent Roman Catholics long for the revival of the classic tradition. Accordingly, we are standing upon common ground. The progress made in the field of liturgics during the past decades has swept away many of the prejudices which have held us apart. Many disagreements remain causing Christians to differ, but if these are approached in the spirit of the ancient liturgy, which is the spirit of *agape*, they may very well cease to divide us. They may open our eyes to the richness of the Being of God Who reveals Himself to *Ecclesia Orans*. And the Truth is inseparable from Love. Let us have Love toward one another in order that we may find the Truth. This is the message of the liturgy . . . it speaks to us across the ages, above and beyond our quarrels over polity and the nonessentials. Indeed, the liturgy can give us a correct perspective as we seek to understand the mean-



ing of Holy Order; it can help us discover the essential in dogma because it strikes at the heart of our common Faith. Further, the liturgy is the possession of the whole Church; it is *of* the people. The unity of the Church will never be consummated by the theologians; it must come from the "ground up." When Churchmen gather together for the purpose of discussing the worship of God in Christ they rise above the dogmatic struggle. That is because they are dealing with what is holy, and because they soon recognize that Christians coming from liturgical traditions different from their own have a precious contribution to make to what is known of God. Theologians, on the other hand, get into difficulty because of the *abstract* nature of their interests. The liturgy is never abstract. It is concrete, simple, logical, immediate. The history of the Church is strewn with the wreckage of the conferences and councils . . . wrecked by the theologians! The liturgical movement has demonstrated that this need not be. The writer has often observed, and wondered at, the *new* spirit present at liturgical conferences. Perhaps this is because the liturgy, no matter what form it takes, represents "religion in life."

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# Resources for Living These Days

G. RAY JORDAN

**S**EVERAL years ago, before the present world crisis, Dr. Elwood Worcester disturbingly wrote: "There are more fears and apprehensions and grave depressions in the world today than I have seen in a quarter of a century."

This studied and disturbing statement, by one of the outstanding American advocates of psychic treatment, as has been noted, was alarming at the time. But see how his words are now underscored with heavy red lines! International complications, world-wide war, uncertainty and doubt on the part of national leaders, the multiplication of perplexing problems of harassed minds in planning for peace—all these have filled our souls with fear. The serenity and calm of former years have evaporated. They seem to belong to another era. Every day we are impressed—overwhelmed—with the inadequacies of our lives. How desperately we long for help!

And, yet, it is to be seriously doubted whether most of us really understand our deepest needs. There are so many different voices which speak with professed authority, suggesting various and diverse ways out of our difficulty! Some tell us that if we could gain economic security, or international quietude, all would be well. Others insist that industrial and scientific progress is the solution to our problem. The incompleteness of such answers is all too quickly recognized by those who live deeply and who earnestly ponder the most serious issues of life. Most of us are painfully conscious of our inadequacies in facing the turmoil of a mad world. We understand all too well we must acquire some power greater than mere human strength—some reserve in addition to our native endowment. Just how this is to be done is a very practical problem that presses upon us.

## I

We know, however, that one of the most helpful of all possible resources is knowledge of the past. Without this information we can hardly hope to find satisfactory evidence for the Power greater than our own that makes for righteousness.

A historical perspective often brings us cheer. It provokes confidence, for we know that evil never has been constantly triumphant. Right has had its day. The long centuries show many glorious triumphs for goodness.

Scholars tell us that the first official allusion to Christianity, as a movement requiring serious consideration, occurs in some correspondence between Pliny, governor of Bithynia, and Trajan, Emperor of Rome. The Emperor's answer to the governor's letter forms an important part of this historical record. Interestingly enough, Trajan does not thank Pliny for his zeal in trying to crush Christianity by ruthless force. As a matter of fact, he is nervous and wants to hear no more about these followers of Christ. He says the Roman authorities are not to search out Christians. Unless they are troublesome, they are to be left alone. The Emperor is perfectly willing to pretend he does not know about this religion if its devotees will create no disturbance.

But, of course, Christianity has never been able to "lie low." It can never accept the terms of any earthly empire. Its virile strength and divine greatness have been demonstrated where devoted men and women like these early Christians in Bithynia dared to give themselves unreservedly to a cause greater than any earthly kingdom. By means of this very loyalty they have become aware of a Power able to help them.

Thus in the darkest hours Christians have been held steadily and guided wisely. Consider some of the most familiar names. Begin with the first-century martyrs; remember St. Paul, and then walk on down the roads of the yesteryears as you meet men like Martin Luther, Hugh Latimer, John Wesley, John Knox, George Fox, and all the host of others who faced severe situations and fiery trials. They dealt with conditions in history not precisely like ours, to be sure, but rigorously exacting in their nature. They at least justify some hope on our part that there may be resources even for our day.

These very names, moreover, remind us of another important fact. These people had deep-seated convictions about spiritual reality. Obviously their faith helps to explain their triumph. They suggest to us the necessity of a philosophy of life that is basically sound and comprehensively adequate. No one can possibly be equipped for life at any time—and especially today—who does not have faith in the integrity of the Spirit that controls the universe.

There can be no hope for acquiring adequate strength with which to live, unless we are confident that there is a divine purpose and plan for us. We must have the assurance there is a God great enough to handle our world—and all of us who are in it, impotent as we are, and as madly confused as we manifestly are.

Canon B. H. Streeter once stated this truth summarily when he insisted: "Religion will not again be potent in the life of Europe until the belief is revitalized that God has a purpose and a plan—not only for the world, but for every individual in it." He need not have limited his statement by the phrase, "in the life of Europe." Here is *universal* truth!

"If after all that we have lived and thought,  
All comes to Nought—  
If there be nothing after Now,  
And we be nothing anyhow,  
And we know that—why live?"

It is only with a satisfactory and a satisfying philosophy of life that men and women have been able to discover resources by means of which they have faced the most depressing difficulties imaginable. But with a mighty faith they have laid hold upon the reality of the Unseen, and have been endowed and re-enforced by the Power that is back of the world, and that sustains all those who yield themselves to this Power. They have heard a voice ask: "Behold, I am the Lord, the God of all flesh: is there anything too hard for me?" (Jeremiah 32:27). Then out of their own experience they have given the answer: "Ah, Lord God! behold, thou hast made the heaven and the earth by thy great power and stretched out arm, and there is nothing too hard for thee!" (Jeremiah 32:17).

Whenever we meditate upon the experiences of those who have laid hold of, and been possessed by, that spiritual Power which is beyond and above the merely physical, we clearly see the reason for a sound philosophy of life. It has helped bring many people a real sense of inner security. Recalling their triumphs forcefully emphasizes the necessity of a philosophy which creates mental stability.

## II

But we must do more than familiarize ourselves with the past, and gratefully recall the spiritual victories of those who belonged to former generations. We ourselves must practise the presence of God if we ever become sure of Him. For even though an intellectually clear and a spiritually sound interpretation of life may lead us to believe that there must be a God in charge of the world, this is not enough. It is necessary to use hours of earnest meditation in cultivating attitudes and aspirations which make possible the impartation of heaven's grace.

Consider how Henry Fawcett learned this art. Shortly after he left Cambridge, his promising career was apparently blighted, his eyesight

having been completely destroyed by gunshot. Friends spoke to him of resignation, sadly suggesting that for all practical purposes his useful life was over, though at the time he was only twenty-five. Then there came a letter from a former tutor. After writing words of sympathy, this wise and discerning friend went on to add: "But depend on it, my dear fellow, it must be our own fault if such things are without alleviation. Give up your mind to meet the evil in the worst form it can assume. It will lose half its terrors if regarded steadfastly in the face. Cultivate your intellectual resources." Then there followed suggestions for systematic work.

A few years later, the blind Fawcett, whose brilliant career had supposedly been suddenly ended, became Professor of Economics at Cambridge, and, later still, Postmaster General. His service in the British cabinet is only a symbol of the triumph that he won in his soul long before he gained political prestige.

Robert Louis Stevenson points out to us the way of happy confidence. Battling unnumbered difficulties, one day he cheerfully wrote to a friend: "I am too blind to read, hence no reading. I am too weak to walk, hence no walking; I am not allowed to speak, hence no talking; but the great simplification has yet to be named: for if this goes on I shall soon have nothing to eat—and hence, O Hallelujah! No eating." Aye, but remember what writing he did!

We renew our strength by turning again and again to the greatest and most inspiring experiences we have known in our own lives. Most of us can recall some such event. It is a rewarding rule to mark the places of our biggest moments. Sam Hadley, who founded Water Street Mission in New York, discovered the Source of spiritual power one April day, when he was in a lonely prison cell. Ever afterwards on that date he secured permission to make a pilgrimage to the same cell and quietly live through the same saving experience again. Thus was he able to keep alive the sense of God and remain true to the One who had redeemed his life.

Here is a gracious source of inspiration and spiritual strength! When we feel the need of power to face life confidently, there is special inspiration in turning ever and anon to those *places* and *times* at which on some notable occasion we became sure of God and of His grace.

So, too, when we are wise, we will seek daily some quiet spot for the avowed purpose of gaining poise, and of deepening our devotion to Christ. The greatest spiritual gifts will come to us in no other way.

Elizabeth Frye used to spend many hours in silent worship. Only

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in this way was she able to carry on her marvelous prison work. General Booth, so active in unnumbered duties, constantly spent time in quietude, meditation and earnest prayer.

Baron von Hugel once wrote to his niece: "I want to prepare you, to organize you for life, for illness, crisis and death. . . . Live all you can—as complete and full a life as you can find—do as much as you can for others. Read, work, enjoy—love and help many souls—do all this. Yes—but remember: Be alone, be remote, be away from the world, be desolate. Then you will be near God!"

When we pause for prayerful meditation, most of us find it exceedingly helpful to feel the kind of warmth of religious atmosphere that lovely churches or stately cathedrals help create. Such buildings are available for nearly all of us. Reverently sitting alone, or quietly meditating while some great organist plays the glorious hymns of Christendom, or understandingly interprets Mozart, or Beethoven, or Bach, brings a baptism of new strength to our hearts. During the last war, Admiral Beatty would sometimes run up to Edinburgh just to sit in St. Giles' when the organist was practising. "I am no musician," he wrote the organist, John Hartley, "but the one thing I love to listen to is the organ. I know yours at St. Giles' is magnificent, and the one thing that brings peace to my mind in these terrible days is to sit in a quiet corner when you practise when I can have oil poured on the troubled waters of my brain."

Michael Pupin writes that, in developing the telephone for general use, his most serious problem was that of eliminating the sounds of the earth. Because, at first, these noises were heard over the telephone it was difficult for one to distinguish the human voices. On a higher level this is precisely our problem. Earth drowns out heaven's message. We must eliminate the confusing clamor of the world long enough to be able to hear what God has to say. In this way alone can we learn how to receive divine direction and use God's grace.

### III

Only in intimate fellowship with God can we discover the real resources of life. But by constant comradeship with Him we are able to make them our very own and also learn how effectively to use them.

In days of difficulty when we are oppressed with doubt, we may depressingly ponder the interrogation: "Behold, I am the Lord, the God of all flesh: is there anything too hard for me?" As we learn the art of



sensing the presence of the Divine Spirit we joyfully exclaim: "Ah, Lord God! behold Thou has made the heaven and the earth by Thy great power and stretched-out arm, and there is nothing too hard for Thee."

Helen Keller tells how Stevenson steadied and inspired her. "I remember," she says, "an hour when I was ready to falter. For days I had been pegging away at a task that refused to get itself done. And then, in the midst of my perplexity, I read an essay by Robert Louis Stevenson; and it made me feel as if I had been out in the sunshine. I tried again with new courage—and succeeded almost before I knew it."

The essence of great religion is in the art of receiving and using the grace of God. The ability to sense reality that cannot be observed with physical eyes, however, is a capacity that must be cultivated. Just as some people learn to see beauty in the finest art, and others can appreciate the harmony of great music, so there are those for whom the unseen Spirit of the universe is unmistakably real. It is when we use this ability that Christianity becomes truly meaningful.

A Baptist pioneer in Germany was once haled before the burgomaster of Hamburg for preaching the gospel. The burgomaster said to him: "See that finger? As long as I can move that I will put you down." But the so-called "offender," whose name was Oncken, replied: "I see your finger, but also an arm you do not see. As long as that arm is outstretched, you cannot put me down." So! God had become real to him.

Heine has described how he once stood before the great statue of the Venus de Milo, now in the Louvre. As he gazed on that matchless perfection of grace, dignity and beauty, he cried out: "But oh! What was it worth? For she had no arms, the goddess, no hands to reach out and help poor beaten souls like me!"

For those who know God, there are divine arms that reach out and help. Many of us frequently have to confess that we "stretch lame hands of faith and grope." But, even though our hands are "lame," we *stretch* them, and thus our trust increasingly becomes stronger and our confidence more certain. After awhile we make our own the words of Arthur Hugh Clough:

"I steadier step when I recall  
That, if a slip, Thou dost not fall."

#### IV

There are very practical means by which we can gain resources for life today.

The formal worship service of the Church is a tremendous help. It is far more vital than most of us have ever guessed. To worship sincerely and wholeheartedly re-enforces the noblest desires of our hearts. The devotional service of the Church rightly understood and intelligently participated in is such an effective means in directing us to real resources for life that it is almost impossible to overestimate its significance.

"I went to chapel tonight," wrote James Smethan, the artist, "fretting with plenty of dark and vexing suggestions, all sore as to feeling, and I came away calm, sweet, fresh, all my cares gone, rejoicing in the God of my salvation."

The secret of every great life has been in its ability to receive the resources of a mighty God whose intimate comradeship can be known only to those who happily open their hearts to his personal presence. Worship helps us to do just this.

It is not necessary to understand the mysterious power of the Unseen in order to use it. We may have to stand reverently with Nicodemus, and ponder the words, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth." But we know there are resources and we learn how to use them. A lad once asked an old sailor, "What is the wind?" The old salt replied, "I can't tell you, but I know how to hoist a sail." There we have the common sense idea of using religion! Even when we do not know how to *define* the power of God, we can *use* it.

Doctor Slosson put it summarily from another angle: "Man throws his mind forward into the darkness as a sailor his anchor; it catches onto something unknown and then he pulls up to it by the rope of reason."

Quietly and reverently, we can affirm: "God is able . . . . God is willing . . . . God seeks me . . . . I open my heart to Him—now!"

We can learn to say prayerfully and confidently: "I will lift up mine eyes unto the hills. From whence cometh my help? My help cometh from the Lord which made heaven and earth" (Psalm 121:1-2). "God is our refuge and strength, a very present help in trouble" (Psalm 46:1). "God is the strength of my life . . . . I cry to thee . . . . Thou art my help." "The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid? Wait on the Lord; be of good courage, And he shall strengthen thine heart: Wait, I say, on the Lord" (Psalm 27:1, 14).

Calmly and confidently we can say to ourselves, "Be still and know

that I am God" (Psalm 46:10). "God is love, power, Divine grace. God is like Christ . . . . God is my friend . . . . *God is with me!*"

Constantly and sincerely affirming our faith in God makes His power real for us. We do not argue. We do not discuss. We *affirm*.

## V

There is yet another means of discovering resources for life and of making them real in our own experiences—one which is vitally necessary. It is actually indispensable. We shall acquire resources for living triumphantly and thrillingly only when we eagerly and devotedly *use every power that we possess for the good of others*. We must consider their welfare in terms of the highest and holiest purposes of which we can possibly think. This is what Jesus had in mind when He said, "He that doeth the will shall know the doctrine." He that fulfills the purpose of God shall know the power of God. No other individual possibly can.

Religion is not a mere refuge. It is not something for contemptible weaklings who desire to escape life. It is not a psychological device to make the world more comfortable for its devotees. It is a means of gaining both inspiration and power by actually co-operating with God.

It is not a spiritual drug nor a retreat from reality. *It is a mighty force with which to deal with reality*. In order to understand this, we must face life just as it is—not as we wish it might be—and then *use* religion as a means of fulfilling the eternal plans and purposes of God.

The men and women who have been able to demonstrate the power of religion, and to prove that there are resources with which we can meet the strain and stress of life, are those who have put forth every possible effort to make the world a more decent and a more brotherly place in which to live. He that *doeth* shall know. Nobody else can. Consider General Booth, Albert Schweitzer, Wilfred Grenfell, and all the hosts whose names are but symbols and suggestions. They gave their best to humanity and to God. They received the resources of heaven. They became certain of God.

No matter how much trouble we ourselves face, there is some way we can aid another. Those who genuinely care for, and eagerly help others in great need, discover the greatest resources of life. They know God by living Godlike lives. They become sure of His power by using all the power they have for all God's children.

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# The Handmaid of Religion

WALLACE S. BALDINGER

**I**T IS a fact known to all historians of art that never once in religious history has the artist been far removed from the portals of the Church. More often than not the artist has found in the Church his most faithful and generous patron.

In spite of such protestations as the hundred and fifteenth Psalm, even the Jews looked to the artist for help. The Israelite reveals himself in that Psalm as having no use for the work of the sculptors of his neighbors, the Hittites, the Chaldeans, the Egyptians. The images of stone and clay and bronze which the sculptors fashioned for these peoples, images intended to reveal the actuality of their gods, were associated in the mind of the Jew too uncomfortably close with the slavery to which his neighbors had subjected him. The Hebrew Jehovah was a spirit, and His children sought to worship Him in spirit.

The fact did not spare the Jew, however, the need for calling upon the artist to assist him in his faith and his worship. The Lord required a holy temple, that all the earth might keep silence before Him. Should that temple be a wretched hovel? Not at all. It must be a splendid palace, enriched with the best that the architect and the artist-craftsman could bestow upon it. Turn again to the third and the fourth chapters of Second Chronicles and read how Solomon built the House of the Lord at Jerusalem. Note how much the architect contributed, how much the goldsmith, how much the weaver, the potter, the candlestick maker, and even the sculptor, the work of whose hands the Psalmist had despised—for gilded bronze cherubims composed the protective canopy over the Ark of the Covenant, and bronze oxen—twelve of them—supported upon their backs the basin of the High Altar.

Throughout the ages the work of the artist and the work of the high priest are bound inextricably together: from age to age and land to land the ideas of one and the forms of the other have been in constant change.

It was Dante who called art the handmaid of religion, and the poet was right. The mutual dependence of art and religion is a commonplace of history. At times it even seems that the servant became the master, actually took a leading hand in the creation of a God whom the people could worship. That was true of ancient Greece; Pheidias at Athens under

Perikles became known as the "God-maker," for the figures which he carved out of marble became the standard conceptions with which the Goddess of Wisdom, Athena, and the God of Moral Law, Zeus, were traditionally regarded.

In the catacombs of Rome, where Christians found safety under Nero, Caligula and Caracalla, secrecy was the keynote, secrecy and the divine power which could assure them, in the face of dungeon, fire and sword, sustenance and salvation in the hereafter. They had the artist paint for them, therefore, on the walls of the subterranean tombs of their martyred fellows, time and time again because there was a magic efficacy in continuous repetition, the picture of a fish with a basket of bread resting on its side. That was a reminder of the miracle of the multiplication of the loaves and fishes, a reminder of the Last Supper, and the providence of God. It also stood for the *love* of God, who gave His only begotten Son, that whosoever believeth on Him should not perish but have everlasting life. The Greek word for fish is *ichthus*, each letter of which to the Christian stood for a word in the Greek phrase meaning *Jesus Christ, Son of God, Saviour*.

In the year 313 A. D. the Emperor Constantine performed one of the shrewdest acts of his life. Numerically, as well as spiritually by that time, the strongest body of people in the Empire was the community of Christians. Realizing this, Constantine made a bid for Christian support in order to save his tottering Empire. He published the Edict of Milan, granting to Christians unaccustomed freedom of worship. Later he vowed that he himself would submit to Christian baptism if God granted him victory over the barbarians. Victory in battle ensued. True to his word, Constantine then proceeded to profess the Christian faith and to make of it the official state religion. At once the conception of God changed, and with it the art of Christian belief. This change is strikingly illustrated in a mosaic executed soon thereafter in the Church of Santa Pudenziana at Rome. No longer is the God of Love presented through the abstraction of a symbol. He is now the concrete, triumphant King of kings and Lord of lords, enthroned in heaven, receiving the world's adoration.

Success went to the heads of the jubilant faithful. In the midst of worldly wealth and honor their spiritual devotion began to wane. The Christian gospel had been addressed to the lowly and the humble. But the forgotten man had now become truly forgotten, even by the Church. Reform had to come, lest Christianity die of its very triumph. And reform did come, to a large extent through the agency of the artist. God at the



hands of the painter again changed his form. He was now the tragic witness that thorns are the natural earthly lot of every faithful believer—the thorns of God the Son who perished on the Cross. At first the testimony was mild. In an eighth-century fresco on the wall of the Church of Santa Maria Maggiore at Rome, the Christ for almost the first time in Christian art hangs upon the Cross. Strange to say, however, He is not only beardless and neatly groomed, he is also fully alive and unperturbed. He gazes calmly at the spectator, His eyes wide open, His face unmoved, His bearing properly kingly.

Five hundred years later it is still God the Son, God the Son who died for the remission of men's sins, whom His followers worshiped. Note that famous fresco of the Lower Church of St. Francis at Assisi; observe in it how much change there can be even under a single conception. The painting literally overflows with grief, not merely in the attitudes and the expressions of the holy group gathered about the dead body of Jesus, but in the very composition itself. A rocking movement, the theme set by the stiff and twisted body of the Saviour, is repeated back and forth in the figures of the mourners. The effect is as moving as the Negro wake scene in *Porgy*, once produced by the Theater Guild.

No Christian Church has ever accepted as orthodox the idea of God as Mother. But what difference does *that* make if in an age of chivalry the people demand that the Mother of God be deified? Not once in the thousands upon thousands of paintings covering the walls of the Roman catacombs does a representation of Mary, the Mother of Jesus, appear. Only when knights began to fight for their ladies fair, and correspondingly, priests and monks began to serve the Church in the name of their blessed Lady of Heaven, did the Virgin put in her appearance. She was conceived at first as the counterpart to her kingly Son—the Virgin Queen of Heaven. Austerely she sits upon her throne, stiff and rigidly erect, her divine Child held exactly in the middle of her lap—not some adorable little infant, but a miniature man with hand held aloft in the priestly gesture of benediction. Such is the idea of the Mother-God which we find about 1180 sculptured in relief above a western portal of the great cathedral at Paris.

For a time this queenly Madonna with her hard, unyielding lines continued without the slightest modification. Then, very subtly, a softening touch began to creep into the conception. The Child went over to one knee, Mary's head began to tilt, her crown grew lighter, her eyes began to lower, and a flicker of a smile began to play about her lips. Almost

before we realize it, the Queen-Mother became a human Mother pressing a real Baby fondly against her cheek. All the romantic idealism of the chivalrous thirteenth century concentrated in the newly popular Virgin Mother of God. For pure beauty and compelling femininity at its highest, one would have to look far to find a nobler image than the Madonna of 1265 standing at the North Transept Portal of the Paris Cathedral.

With the fourteenth century realism entered the field, and the spiritualized conception of the Mother-God gave way. Mary descended from her pedestal to mingle with the crowds of the market place, an ordinary peasant mother, dressed in homespun, wearing wooden shoes, carrying a child too vulgarly human to suggest the divine. Or else she became a coquettish lady of fashion, affectedly self-conscious in pose and expression, frankly sensuous in appeal. The statue standing near the crossing of the Cathedral of Notre Dame at Paris, marks the sunset of the Gothic age.

The Italian Renaissance saw the rebirth of classical humanism and the progressive materialization of the Christian religion and the art which served it. Raphael's Madonna of the Chair is a good example of the Virgin Mother as the Italian of the sixteenth century saw her. Physical charm, a pretty face, moist lips, limpid eyes, an expression of tender, dreamy sentiment, were attributes then mistaken for the spiritual presence of the Mother of God. An underlying pictorial structure of tremendous vigor transforms such a painting into a great work of art; that we must admit. But Luther and his followers saw only the superficial materiality of such a conception of divinity and reacted violently against it.

Extravagance on a physical plane sent the pendulum swinging to the opposite extreme. A storm of iconoclasm swept northern Europe. Images were smashed. Paintings were hacked to pieces, murals covered with plaster. The elaborate ornament of many of the churches in northern Europe was utterly destroyed. Even Italy felt an anticipatory reaction of this sort—under Savonarola in Florence at the close of the fifteenth century. Long before the Nazi blitzkrieg leveled the walls of the churches of Holland, there was still a keen disappointment in store for the traveler who would approach a Dutch town with hopes raised high by the silhouette of the great cathedral towering above the housetops of the community, only to find as he approached the building and entered it the contradictory, unnatural bareness of the walls, both inside and out, walls stripped of every vestige of sculpture and painting which smacked of idolatry to the puritanical zealots of the Protestant Reformation.

The Scotch Presbyterians, the English Congregationalists, the dissenting Episcopalians at the Westminster Assembly of Divines were all a part of this iconoclastic wave, a wave which by their day had reached its height. The visual art of the Protestant Church has seldom been other than didactic story-illustration. Witness Hoffman's "Christ Among the Doctors" or Hunt's "The Light of the World." It is true that Rembrandt in the final version of his "Christ at Emmaus" came closer than any other painter of the Protestant faith to giving visual form to the Reformation's idea of a dematerialized Son of God. Someone has described this picture of the risen Christ as "really nothing more than light-movement," "swaying clouds of golden light."<sup>1</sup> But Rembrandt's religious paintings were exceptional. Somehow they never seem to have gained general acceptance by the Protestant Church. Perhaps the spiritual emphasis insisted upon by the Reformation became neutralized by corresponding tendencies toward abstraction occasioned by the rise of capitalism. Calvinism was strongly colored by the philosophy of capitalism; many of the staunchest Protestant leaders were men of great wealth, acquired in the palmy days of cumulative profit-making. As Lewis Mumford has aptly pointed out, capitalistic enterprise was inescapably dependent upon paper as a record of its transactions, and a paper world is one in which personal association declines and thought becomes abstractly verbalistic.<sup>2</sup> The art of a religion conditioned by capitalism cannot fail to be weakly imitative and colorless; obsessions with the abstraction of accumulated capital keep such art from assuming in the religious sense any genuine spiritual power. This idea may explain in part at least the weakness of the Protestant religious painting of Hoffman and Hunt and others.

Three hundred years after the process started, however, it would seem that this dematerialization of the Christian idea of God were beginning to bear worthy fruit. Let us see what we can learn of the God whom we worship today by reference to the art of modern Christianity.

If we turn first to the art of painting, we may find the modern Christ in such interpretations as a picture by Georges Rouault. To eyes accustomed to the nineteenth-century literalism of Protestant art, Rouault's creation may at first glance seem meaningless; it yields readily, nevertheless, to our analysis of its form. The figure of the Saviour is encompassed and interpenetrated by a heavily accentuated outline, symbolical,

<sup>1</sup> Oscar Hagen, *Art Epochs and Their Leaders* (New York: Charles Scribner's Sons, 1927), p. 218.

<sup>2</sup> Lewis Mumford, *Technics and Civilization* (New York: Harcourt, Brace & Co., 1934), p. 137.

perhaps, of the underlying structure of creation, but the outline is not an empty one nor an isolating element; it is filled to overflowing with glowing color like the many-colored light shining through a Gothic cathedral window; it insists, moreover, upon breaking away repeatedly from the figure to merge with the forms of the background. Far from following Rembrandt's hazy manner, the contemporary painter succeeds nonetheless in representing a dematerialized God, the all-pervasive Spirit.

Rouault's creation has reminded us of the glory of that art which is closely allied to painting—the art of the stained-glass window. Revived by John LaFarge in the 'seventies for Trinity Church in Boston, and practised by Charles J. Connick supremely well today in such technical achievements as the West Rose Window of the Cathedral of St. John the Divine in New York City, we might expect to find through the translucency of the medium, its perpetual changes of effect under the daily progress of the sun, and its formal predilections for elaborate symbolism, the ideal vehicle for embodying the modern conception of the Spirit of God.

The failure of modern stained glass so to express the faith of today is not due to any lack of sincerity on the part of the artist or his patrons of the Church. It is due to the perversions to which the science of archaeology has been put. Mr. Connick has caught the secret of the overwhelming beauty of the rose windows at Chartres: the darkly silhouetted framework of the tracery and the enclosing wall, the multiplication of the minute fragments of glass contained within it, predominantly blue but counterpoised against other notes of color to create a vibrant harmony. Closer than any artist of the intervening eight centuries of history, Mr. Connick has succeeded in duplicating a masterpiece of twelfth-century France. Through it he may remind us of a visit we made once to Chartres, he may reawaken our amazement at the heights of religious expression attained by an early Gothic community, he may invite wonder at the thoroughness of his own researches and the archaeological accuracy of the outcome. With the contemporary search after God, however, such marvels of neo-Gothic glass have very little to do.

It is true that tradition has always been a powerful force in the history of the Christian Church. The Second Council of Nicaea, meeting in 787, recognized such power when it declared that "the art alone is the painter's; the choice and arrangement are of the fathers who build the churches." Nonetheless true is the fact that, apart from the conventions of iconography perpetuated by the Church, any generation governed by a genuinely reli-

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gious tradition has expressed through the forms of its art, whether painting or sculpture or architecture, religious conceptions peculiar to it alone. The painting of twentieth-century Rouault, heir of the French Gothic tradition, is one outstanding example. Another is the sculpture of Ivan Mestrovic. Son of a shepherd of mountainous, secluded Dalmatia, heir of a Christian Byzantine tradition so deeply rooted that it flourishes today in the very face of Nazi oppression, Mestrovic has created in the course of a quarter of a century a series of carvings of the Christ, the Madonna, the various saints of Christendom, instinct with the influence of the Spirit of God.

One of the happiest of Mestrovic's works in this vein is his mausoleum of the Racic family on the Dalmatian coast near Ragusa. The architecture of the monument exists for the sake of its sculptures, but masonry and carving are completely one and movingly expressive of the life beyond the grave. The slender marble figures of guardian angels at the entrance lead the eye upward over the low dome of the roof to a bronze angel at the crown; they set the *leitmotiv* for the sculptures of the chapels within, a Virgin and Child, a Crucified Saviour, a St. Rochus, portrait reliefs of members of the Croatian family thus memorialized, and angels carrying the souls of the dead to heaven. Aloof and solemnly impressive though each figure may be in the rigid austerity of its silhouette and the clean simplicity of its surfaces, every detail of the tomb joins with the entirety of the structure to convey a sense of spiritual presence as vital as that of any sculpture ever carved. It is the plastic parallel to the painting of Rouault: clean-cut, firmly integrated, upward sweeps of contour; a symphony of vigorously distributed high lights and shadows; constant echoing in the figure of the forms of the architecture, constant responses in the building to the upthrusts of the figure—at once the symbol and the expression of a divine spirit undergirding the universe and imbuing all with life.

At its best, however, the visual embodiment of an immanent God is to be found today, not in the arts of illusion, painting and sculpture, but in the creations of modern architecture, not in the duplications of the churches of the past, still made under the mistaken idea that somehow they can evoke the living spirit of the original, but in direct contemporary expressions of the feeling for the abiding presence of God. Among the most convincing of such modern churches were those built before the advent of Hitler in a number of German communities, especially those designed by Dominikus Böhm for the Catholic parishes of New Ulm and Bishofsheim. In both cases the Church manifested, through its concen-



tration upon the interior and the altar as the focal center of the interior, the idea of the indwelling presence of God. In both cases the Church further expressed the awesome mystery of the Spirit: great ribs of concrete shot upward and inward into the nave, the parabolic curves of their soffits energizing the spaces under the vaults with a quickening power that no worshiper could escape, their shadowed interstices contrasting boldly but strangely with the reflected radiance of concealed lamps and windows.

The interruption of religious traditions and the preoccupation with material things characteristic of life on the frontier has handicapped the development of religious art in America. Only today can it be said that in this country the house of God is beginning to assume a form expressive of contemporary American religion. Frank Lloyd Wright's design for Unity Temple in Oak Park, a Chicago suburb, and Bruce Goff's design for the Boston Avenue Methodist Episcopal Church in Tulsa, Oklahoma, represent pioneering efforts to evolve an expressive modern form.

Only during the past decade, however, have houses of worship comparable to those of pre-Nazi Germany begun to appear. The architect most active in creating them is Barry Byrne, famous for an impressive list of Roman Catholic churches, the most recent of which is the Church of SS. Peter and Paul in Pierre, South Dakota. Like Eliel and Eero Saarinen's Tabernacle Church of Christ in Columbus, Indiana, Byrne's work is distinguished mainly for its planning to bring the minister into closer spiritual touch with his congregation and the members of the parish into closer Christian fellowship. In both cases the exterior elevations and the interior of the church auditorium are as austere in the severe simplicity of their lines as are the sculptures of Mestrovic. The tower and the crucifix are practically the only identifying marks by which to distinguish the edifice from a school, a theater, or a civic auditorium. Rather than condemning the designs for such a seeming deficiency, however, we would do better to note that the archaic severity of the contrasting rectangles of wall and window and tower characteristic of most modern architecture of this type exerts a direct spiritual appeal quite in keeping with the contemporary dematerialization of our conception of the Spirit of God.

Greater intimacy of scale and warmth of atmosphere in a church could be introduced, however, without impairing the effectiveness of the architecture as an expression of the Immanence of God. Certainly such has proved to be the case in at least two recent structures, both of them designed by Frank Lloyd Wright. One is the Annie Pfeiffer Chapel, of

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Florida Southern College in Lakeland, Florida; the other is the still only partially completed Community Church in Kansas City, Missouri. Both buildings can be counted as masterpieces of religious art. Differences in climate and differences in surroundings have dictated distinct differences in their form. They express equally well, however, various aspects of contemporary American Christianity, and thus the description of one may serve to give the essential character of both.

The building nestles close to the earth which God created. It rises from that earth as grow the grass and the herb and the flowering tree which God commanded to spring forth. It is a living, moving creature like the men who come to worship in it. Its welcoming terraces shelter the motor cars of its people, and in so doing it seems to recognize something of the social ethics of a contemporary American Christianity which seeks to realize in concrete terms the kingdom of God on earth—thus rejecting the outworn shell of the conventional building that thrusts the parked automobiles of the congregation out into the congested traffic of the city.

The nave of the edifice presses close about the pulpit, so that not only the voice but also the person of the minister can reach with simple directness the hearts of the faithful. The place of prayer and worship is a quiet, private retreat—windowless—but the altar opens toward heaven and the steeple is not a solid thing of tile or slate or shingle but a cluster of shafts of light extending heavenward. Those portions of the church designed to serve the social needs of the congregation are lighted by bands of windows or placed fully out-of-doors to encourage intermingling of the people.

Most impressive of all is the treatment given by Frank Lloyd Wright to the space embraced by the structure. Space here becomes a living thing, the major motive of the whole composition—flowing with scarcely a pause from without into the very heart of the structure, here contracting, there expanding, penetrating every part and fusing all together, room with room, floor with floor, interior with exterior, so that in looking at it one can scarcely tell where the street leaves off and the walls begin.

May we not take such an architectural creation as the visual parallel to our idea of the indwelling, all-pervading presence of God? God is a Spirit, and they that worship Him must worship Him in spirit. Seen thus through the House of God which living man has reared, God as Immanent Spirit becomes perhaps the noblest conception yet revealed in the alonged search after the Lord, man's strength and man's redeemer.

# Negro Thinking Today

CHANNING H. TOBIAS

**W**HAT the Negro thinks is important to America not only on account of its bearing upon his adjustment to the life of the nation internally. But this is also primarily so at the present time, because of what may be the possible effect of the Negro problem on America's part in the making of the peace and American leadership in the postwar world. Negroes differ among themselves on controversial issues just as other people do. There is therefore no such thing as Negro opinion as distinguished from white opinion on most public questions. However, Negroes are the victims of a double standard of citizenship that forces them into racial self-consciousness and group thinking. For instance, they are forced to live in segregated areas of cities and towns in all parts of the nation. In the Southern States they must go to separate schools and accept segregated accommodations on trains, street cars and buses. They must face resistance from many employers and labor unions when they seek employment. When they offer their blood to make plasma banks for the wounded and dying they are told by the Army and Navy through the Red Cross that their blood will be accepted, but that it must be kept separate. While men are dying on the battlefields around the world for want of nurses, trained Negro women are denied opportunity to serve any but Negro soldiers, and even then they are restricted to a low quota. While men and women of every other racial group may serve in the armed forces of the country without discrimination, Negroes, constituting a tenth of the nation, are placed in separate units. Such experiences add up to what a prominent leader of Negro women referred to recently as "a vicious treadmill." Said she:

"This is the cycle. You're denied training because vocational counselors say why train you for jobs that won't be open to you—because of color. You search for cheap rent because you couldn't get training to get a decent-paying job or the employer wouldn't take you once you were trained. You double up in apartments or rooms to pay rent which is higher to you—because of color. You eat insufficient or improper food because you have less money and food costs more than in other communities, and you develop malnutrition and other problems, but have no health facilities to cure them.

"You struggle to present your problems to those who can do something about them, and you get for the most part conferences and surveys. Then you start all over again.

What is the reaction of Negroes to this plight in which they find themselves? I shall attempt to answer this largely by quoting from recent deliverances of Negro assemblies and official statements of Negro organizations.

### I. CIVIL AND POLITICAL RIGHTS

The most important utterances under this heading were made by a conference of Southern Negroes, held at Durham, North Carolina, and a conference of representatives of seventeen national organizations with a combined membership of approximately five million persons.

I quote first from the official report of the Durham Conference:

"1. We regard the ballot as a safeguard of democracy. Any discrimination against citizens in the exercise of the voting privilege, on account of race or poverty, is detrimental to the freedom of these citizens and to the integrity of the State. We therefore record ourselves as urging now:

"a. The abolition of the poll tax as a prerequisite to voting.

"b. The abolition of the white primary.

"c. The abolition of all forms of discriminatory practices, evasions of the law, and intimidations of citizens seeking to exercise their right of franchise.

"2. Exclusion of Negroes from jury service because of race has been repeatedly declared unconstitutional. This practice we believe can and should be discontinued now.

"3. Civil rights include personal security against abuses of police power by white officers of the law. These abuses, which include wanton killings, and almost routine beatings of Negroes, whether they be guilty or innocent of an offense, should be stopped now, not only out of regard for the safety of Negroes, but of common respect for the dignity and fundamental purpose of the law.

"4. In the public carriers and terminals, where segregation of the races is currently made mandatory by law as well as by established custom, it is the duty of Negro and white citizens to insist that these provisions be equal in kind and quality and in character of maintenance.

"5. Although there has been, over the years, a decline in lynchings, the practice is still current in some areas of the South, and substantially, even if indirectly, defended by resistance to Federal legislation designed to discourage the practice. We ask that the States discourage this facistic expression by effective enforcement of present or of new laws against this crime by apprehending and punishing parties participating in this lawlessness. If the States are unable, or unwilling to do this, we urge the support of all American citizens who believe in law and order in securing Federal legislation against lynching.

"6. The interests and securities of Negroes are involved directly in many programs of social planning and administration; in the emergency rationing, wage and rent-control programs. We urge the use of qualified Negroes on these boards,

both as a means of intelligent representation and a realistic aid to the functioning of these bodies."

The conference of seventeen national organizations held in New York City made the following declaration:

"The Negro voter has not yet chosen sides for 1944. His vote cannot be purchased by distributing money to and through party hacks. It cannot be won by pointing to jobs given to a few individual Negroes, although the recognition of the Negro as an integral part of the body politic through the selection of qualified Negroes for appointive or elective offices is included among the Negro demands. The Negro vote no longer can be won by meaningless generalities in party platforms which are promptly forgotten on election day.

"The Negro voter will support a political party which by words and deeds shows its determination to work for full citizenship status for thirteen million American Negroes and to better the lot of all disadvantaged people in this country. The Negro knows that his voting strength in seventeen or more States, with two hundred and eighty-one or more votes in the electoral college, gives him the potential balance of power in any reasonably close national election and in many state and local elections. His vote no longer belongs to any one political party. Although the Negro has largely supported the Democratic Party in recent years, it is highly significant that in 1943 the Negro vote played an important part in the election of a Negro Communist to the New York City Council, a Negro Republican as judge in the same community, a Democratic mayor in Cleveland, and a Republican governor in Kentucky with phenomenal manifestations of independent voting in many other important centers.

"We insist upon the right to vote in every state, unrestricted by poll taxes, white Democratic primaries, the gerrymandering of districts, or any other device designed to disfranchise the Negro and other voters. Any political party in power, or aspiring to power, must demonstrate its determination through legislation and through vigorous criminal prosecution by the Department of Justice to protect and secure voting as a fundamental right of citizenship."

The above statements indicate quite clearly that there is no substantial difference of opinion between Southern and Northern Negroes on the fundamental issues discussed. The only difference noted is that because of restricted use of the ballot by Negroes in the South, their appeal is directed to the conscience of the state and nation, whereas Northern Negroes direct their demands to the political parties that must bid for their support.

## II. THE NEGRO AND THE WAR

Running through all the statements I have read concerning the Negro and the war is a clear recognition of the issues at stake and a firm loyalty to the principles for which the allied nations are fighting:

"Our nation is engaged in a world-wide struggle, the success of which, both in arms and ideals, is paramount and demands our first loyalty.

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"Our loyalty does not, in our view, preclude consideration now of problems and situations that handicap the working out of internal improvements in race relations essential to our full contribution to the war effort, and of the inevitable problems of postwar reconstruction, especially in the South where we reside."<sup>1</sup>

"The Negro people, like all other Americans, recognize the war as the chief issue confronting our country. We demand of any political party desiring the support of Negroes a vigorous prosecution of the war. We are opposed to any negotiated peace as advocated by the Hitler-like forces within our country. Victory must crush Hitlerism both at home as well as abroad.

"We are concerned that this war bring to an end imperialism and colonial exploitation. We believe that political and economic democracy must displace the present system of exploitation in Africa, the West Indies, India, and all other colonial areas. We insist that all parties and candidates formulate a foreign policy which will resolutely and unequivocally oppose either perpetuation or extension of exploitation based upon 'white superiority' or economic or political advantage to 'white' nations at the expense of the two thirds of the people of the earth who are brown, yellow, or black of skin."<sup>2</sup>

"United Nations are dedicated to the making of a democratic world, free from fear and want. United Americans must dedicate themselves to the same objective on the home front, for this is an integral part of the whole war effort. The choice is clear—disunity, which can be exploited by Fascist terrorization, or unity, the path to a people's victory."<sup>3</sup>

With almost equal unanimity the policy and practice of complete segregation of Negroes in the armed forces is condemned:

"We recognize and welcome the obligation of every citizen to share in the military defense of the nation and we seek, along with the privilege of offering our lives, the opportunity of other citizens of full participation in all branches of the military service, and of advancement in responsibility and rank according to ability.

"Negro soldiers, in line of military duty and in training in the South, encounter particularly acute racial problems in transportation and in recreation and leave areas. They are frequently mistreated by the police. We regard these problems as unnecessary and destructive to morale."<sup>4</sup>

"No injustice embitters Negroes more than continued segregation and discrimination in the armed forces. The policy of the present administration with reference to the Negro in the armed forces is bad in principle and has failed. Any party which hopes to win the support of Negroes must adopt a new and democratic

<sup>1</sup> The Durham Statement—Commission on Interracial Co-operation, 710 Standard Building, Atlanta, Georgia.

<sup>2</sup> Statement of Seventeen National Organizations—N.A.A.C.P., New York, N. Y.

<sup>3</sup> Report of Citizens Emergency Conference for Interracial Unity—New York, N. Y.

<sup>4</sup> The Durham Statement—Commission on Interracial Co-operation, Atlanta, Ga.

program for their integration into the armed forces, including the following provisions:

- "(a) Full integration of the Negro into the armed forces without segregation.
- "(b) The abolition of quotas by race of the medical corps, nurse corps, technical and all other branches of service throughout the armed forces.
- "(c) A vigorous and purposeful program of education in decent and democratic race relations to be carried out throughout the Army and Navy.
- "(d) A radically revised Navy program which will include the acceptance of Negroes as commissioned officers, the use of Negroes in general and technical service on seagoing vessels, the elimination of restrictions preventing capable messmen from transfer and promotion out of that service and the acceptance of Negro women in the WAVES, SPARS, and nurse corps without segregation.
- "(e) The abolition of segregation in recreational and other facilities at army posts and naval shore installations, as well as the abolition of segregation of blood plasma for the armed services.
- "(f) The progressive removal of Negro troops from those areas where they are treated with violence, abuse and disrespect in the civilian community in view of the demonstrated inability of the Federal authorities, military and civil, to cope with such behavior.
- "(g) Negroes now largely denied the right to serve in combat forces must be given the same opportunity as others to serve in this field as well as all other branches of the service."<sup>8</sup>

"This Conference appeals to the President to issue an Executive Order ending segregation in all branches of the armed forces and allied services and requests that the Attorney General be called upon to protect Negro soldiers by enforcing constitutional guarantees and all existing laws; and requests that the Red Cross be called upon to end its discriminatory practice with regard to blood banks."<sup>9</sup>

### III. THE NEGRO AND EMPLOYMENT

The most serious problem engaging the thought of Negroes today is that of making a living. The tensions that have led to strained relationships and rioting between the races have stemmed more largely from this problem than any other. Industry and organized labor have shared alike the responsibility for it. After two years of war the man-power situation is such that unskilled labor is in great demand, but there is still an occupational dead line involving skilled labor that Negroes are not permitted to cross in any considerable numbers.

While there is no color bar law in this country, as is true for instance in South Africa, there is nevertheless a common understanding in business

<sup>8</sup> Statement of Seventeen National Organizations—N.A.A.C.P., New York, N. Y.

<sup>9</sup> Report of Citizens' Emergency Conference for Interracial Unity—New York, N. Y.

and industry, and in some of the professions, that Negroes are not to be encouraged to qualify or apply for skilled jobs. In department stores, if they are successful in running the gauntlet of union restrictions, they may get employment as elevator operators, porters, cleaners and, sometimes, as bundle wrappers, but seldom as salesmen, clerks or clerical workers. In factories they may become truckmen, cleaners or porters, but seldom skilled operators. Even the public utilities like heat, light, telegraph, telephone and transportation companies, which Negroes are compelled to patronize, restrict them almost entirely to porters' and cleaners' jobs, if they are employed at all. There are few outward signs indicating that these restrictions exist; but there is a general understanding that is just as effective as if written orders were tacked upon the walls of these institutions.

It should be made clear that this insistence upon the occupational dead line is in no sense sectional. As a matter of fact, the South has possibly a better record than the North. Some months ago when a New York daily newspaper sent out a questionnaire to defense industries in all parts of the country, making inquiry as to their employment policies affecting Negro workers, the Newport News Shipyard and Drydock Company made the following forthright reply: "We have 13,000 workers in our plant; 4,000 of these are Negroes. They do skilled, semiskilled and unskilled work. We do not practise wage or hour differentials as between white and Negro workers." On the other hand, a large airplane manufacturing industry in Connecticut simply told the newspaper that its employment policies were not the business of that paper.

It was bad enough that a tenth of the nation should be thus discriminated against in peacetime, but when the forces of government and industry were turned toward national defense and there was no change in the situation, Negroes in desperation appealed directly to President Roosevelt. Under the leadership of A. Philip Randolph, president of the Brotherhood of Sleeping Car Porters, a committee waited on the President and informed him that unless the government took a forthright position guaranteeing to Negroes as well as all other citizens the right to work in industries holding defense contracts, Negroes would march on to Washington to voice their complaints directly to the President. The President responded to this appeal by issuing Executive Order 8802 on June 25, 1941, which declares that all persons, regardless of race, creed, color or national origin, shall have the right of full participation in the defense program. A Fair Employment Practices Committee was appointed to implement the order,

and in spite of repeated efforts on the part of some industrialists and some labor leaders to sabotage the work of the committee it is proving effective in getting results. A movement is now on foot to urge the President to give the committee permanent status on a par with the War Labor Relations Board, for it is felt that only in this way will it be possible to hold the gains already made and go forward to a full realization of the ideals set forth in the order.

#### IV. THE NEGRO AND RELIGION

While it is true that under the stress and strain of racial discrimination Negroes are often skeptical of the effectiveness of religion in changing human attitudes, it can safely be said that not only are there no evidences of declining interest and loyalty on the part of Negroes toward organized religion, but on the contrary there is a growing reliance on religious principles for bringing about desired changes in the conduct of one race toward another. Statistics show that so-called Negro denominations are increasing in numbers and effectiveness of program, while there is growing co-operation between religious communions predominantly white and those predominantly Negro. It is still generally true that white churches draw racial lines, but it is also true that there is a growing sentiment in support of the principle that the Church of God cannot recognize differences that are purely external in determining who shall be invited into its fellowship. Only recently the following pronouncement was made by the Executive Committee of the Federal Council of Churches of Christ in America:

"There must be a change on our part not only of policy but of manner; not only of behavior but of heart. For in this conflict in which every race is involved and in which freedom is a shining goal, we as a nation shall prove our sincerity by achieving within our own boundaries a vital community, irrespective of color, or cultural heritage. Each of us should examine his conduct in the sight of God toward those of other races, and through the instrument of his own personality seek correction of inequalities that exist in his community. We should say to ourselves: 'My welfare is bound up with that of every citizen, and every citizen's suffering is mine.' Everyone is implicated in whatever social condition exists and every social gain is a triumph for every individual. Let us conquer our racial and group prejudices. Let us stand erect as children of God. . . . Christians dare not negate the spirit of Christ. The Christian Church can neither rightly claim its heritage nor fulfill its destiny while denying full fellowship in Christ at the foot of His cross. It achieves victory when it breaks down the middle wall of partition and makes it possible for all the children of God to enter into the fellowship of His spirit."

Socio-religious organizations like the Young Men's and Young Women's Christian Associations are also moving in the direction of full integration of Negroes along with persons of other racial groups into the membership of these organizations and the enjoyment of the privileges offered by them.

At the last meeting of the National Council of Young Men's Christian Associations, Eugene E. Barnett, general secretary, made the following statement in the course of his annual address:

"Negro youth share with the youth of all races the stress and strain and obligations of war, plus economic and social discriminations that are consistent neither with Christianity nor with democracy. The present situation with all its pent-up passions and its symptomatic outbursts in race riots, affords unprecedented opportunity for enlarging our services to Negroes. To a special commission on Negro-White relationships in the Y.M.C.A. has been delegated the task of aiding local associations to achieve a greater degree of democracy and Christian fellowship."

The comment of Negro newspapers on these declarations reflects a spirit of optimism on the part of the Negro masses as they note these evidences of an awakening Christian conscience.

One other word should be said with regard to Negroes and religion, namely: that there are few or no indications of religious bigotry or intolerance within the racial group. Although Negroes are historically and predominantly Protestant, the growing interest of the Catholic Church in the Negro race and the growing consciousness of the obligation that that great communion has to colored people, is looked upon with favor by Negro leaders as well as by the rank and file. The great admiration that Negroes have long had for such outstanding Jewish characters as Julius Rosenwald and Julian Mack, makes it easy for them to enter wholeheartedly into co-operative enterprises under Jewish auspices.

#### V. REACTIONS OF NEGROES TO FORWARD STEPS IN INTERRACIAL PROGRESS

This article would present an entirely distorted picture if reference were not made to the reactions of Negroes to progress that is being made in race relationships. That such progress is being made is borne out by a few recent notable illustrations.

The first that I would mention is the reaction of the public and the press of New York City to the appearance of Paul Robeson in the title role of Shakespeare's play, "Othello." Although this play deals with



rather sensitive points of contact across racial lines, the center of interest has been on the artistic interpretation given by this great Negro actor of the thought that was in the mind of the author. Twenty years ago, when Mr. Robeson made his appearance on the stage with white actors, neither the public nor the critics were able to focus their thinking upon the play itself, but rather were diverted from so doing by the fact that the cast was interracial. The response to Paul Robeson today is both heartening and inspiring to Negroes.

The election of a Negro over a white opponent in the city of New York, in which 166,000 votes were cast and only 30,000 of these votes cast by Negroes, is seen by leaders of the Negro race as indicating a decided trend on the part of white Americans to respect merit and put their approval upon it regardless of whether it expresses itself through a white man or a black man.

The position taken by a Southern white editor in calling upon his native state to do away with Jim Crow transportation arrangements has resulted in widespread favorable comment on the part of the Negro press. The Pittsburgh *Courier*, with the largest circulation of any Negro newspaper, under the heading, "Sanity in the South," made the following comment:

"In the main, Southern white leadership has lacked the courage, the vision and the statesmanship to do anything fundamentally to destroy, or at least to undermine the causes of social tension and disintegration which are rooted in the color caste system.

"Instead, these men and women, who otherwise possess many fine qualities, have criminally wasted their time, their money and their intellect defending a vicious system of undemocratic rule, at once senseless and unjust, which brought the South to ruin and has seriously retarded its civilization.

"It is heartening, then, to have a Southern leader of note like Virginus Dabney, editor of the Richmond (Va.) *Times Dispatch*, come out boldly for the immediate abolition of the Jim Crow car and bus, as he did in an editorial on November 13, 1943, entitled, 'To Lessen Race Friction.'"

It is regrettable that space limitations make it necessary, rather arbitrarily, to pick out what is to the writer the most important areas of Negro thinking for this particular article. Education and housing certainly deserve more than passing comment, and there are doubtless other areas that might well have been considered. It is hoped therefore that readers will see enough in the areas explored to lead them into further study of what is in the mind of the Negro American.

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# The Church of England Reaction From Calvinism in the Seventeenth Century

A. W. HARRISON

**T**HERE is a well-known quotation from the *Golden Remains* of the ever memorable John Hales of "Eaton Colledge" in which he declared that he "bade John Calvin good-night." He had gone to the Synod of Dort in November, 1618, as an official representative of the Church of England and wrote a series of vivid letters to Sir Dudley Carleton, who was then the English ambassador at The Hague. It is an interesting question whether the Anglican representatives were full members of the Synod or were merely observers like the American representatives at the League of Nations. At the opening of the Synod on November 13th they were present, a weighty representation consisting of a Bishop, a Dean, an Archdeacon, and a Professor of Theology from Cambridge. John Hales did not arrive until November 23rd. He was not only a Fellow of Eton College but Professor of Greek at Oxford; he was present, however, as chaplain to Sir Dudley Carleton. Perhaps he was an observer but as the other members of the British deputation gave their views, which were recorded, they must be regarded as full members of this Presbyterian gathering. Hales is humorous as well as vivid in his writing and is not without an occasional tendency to criticize foreigners—that is common among Englishmen of all ages. He seems also not to have been devoid of another alleged English characteristic—a love of fair play. Reading between the lines we fancy that he thought that the Remonstrants had what would be colloquially termed "a raw deal" at the hands of the Synod. They had come to the Synod expecting a full and free discussion on the theological differences between Calvin and Arminius, but they were treated as criminals on trial. Both these great teachers were dead and the spokesman of the Arminian party was Episcopius who had succeeded Arminius as Professor of Theology at Leyden University. Hales was very guarded in expressing his own views in his letters to Carleton but was free in his conversation with friends when he got home. "You may please to take notice," says Antony Farindon in his preface to the *Golden Remains*, "that in his younger days

he was a Calvinist, and even then when he was at the Synod, and at the well pressing John 3:16, by Episcopius—"There I bid John Calvin good-night," as he has often told me." His reaction to the gospel of general redemption seems to have been similar to that of many of his contemporaries in his own country.

That the theology of the Church of England at the time of the Elizabethan settlement was Calvinistic there can be little doubt. Whether the Protestant influences in the sixteenth-century Anglican theology came from Luther or Calvin, the result was the same so far as the doctrines of grace were concerned. The seventeenth Article of Religion is moderately expressed and lays but little stress on reprobation but it leaves little doubt that the salvation of the individual lies in the everlasting purpose of God. If the elect achieve good works it is because the grace of God in them cannot be frustrated. The Articles (then forty-two in number) were just laid before Convocation by Cranmer in 1552 and afterwards published by authority in 1562. That they did not go far enough in the direction of Geneva is seen by the controversy that broke out at Cambridge in 1595. For some years there had been differences between Whitaker the Regius professor and Baro the Margaret professor of divinity. Although Baro was a Frenchman who had been ordained by Calvin himself, he had modified the severity of his master's views. Whitaker endeavored to bring him back to the narrow path of orthodoxy. These disputations flared out over a sermon preached by William Barrett for his B.D. degree. He declared that sin alone was the cause of reprobation and challenged the assurances of the elect and their certainty of final preservice. This revolt against Calvin was regarded as a flight to Rome and created a sensation and an appeal to Archbishop Whitgift and the chancellor of the university. Whitgift adopted a rather temporizing attitude but in the end condemned Barrett on certain points and accepted (with modifications) certain articles of Whitaker as the standard of doctrine. These very definitely strengthened the statement of Calvinistic doctrine as received by the Church of England and were known as the Lambeth articles. It was touch and go whether they should be regarded as an addendum to the Articles of Religion. At the critical moment, however, Whitaker died and (what is of more consequence) the queen became very angry about the controversy. So as Bishop Frere says: "These Lambeth articles, instead of perpetuating the Calvinist views, marked in fact the beginning of their decay. They were soon practically withdrawn, and when in 1604

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the Puritans sought to have them set alongside of the Articles of Religion, it was Whitaker's successor who checkmated the attempt."<sup>1</sup>

Whitaker's successor was John Overall. Overall was a man of real influence who afterward became Dean of St. Paul's and in 1614 Bishop of Lichfield. With him was associated the more famous Lancelot Andrewes who was in succession Bishop of Chichester, Ely and Winchester. Overall and Andrewes were scholars who turned from the study of the works of the Reformation divines to those of the Greek and Latin fathers. Greek theology of the third and fourth centuries was not much concerned with the doctrine of the decrees. It followed, therefore, that the new school of Anglican thought was in reaction against the dominant Calvinism of the time. Andrewes severely criticized the Lambeth articles and shared with Overall the credit for their relegation. His studies also led him to stress the value of tradition and the importance of apostolic succession in the episcopate as a means of preserving purity of doctrine. Although he had no love of controversy, he was destined under James I to be called upon frequently to defend the Anglican compromise against Papist and Puritan excesses. He was a great favorite of the King and must have exercised a great influence over that "wisest fool in Christendom." We see in these men the beginnings of that High Church doctrine that came to full expression in the learned writings of the Caroline divines. Richard Hooker is another great name in the last years of the reign of Queen Elizabeth. He stated the position of the English Church in his *Ecclesiastical Polity* with eloquence based on moderation of thought and soundness of judgment. In attacking extreme Puritan positions he was also challenging Calvinism. His appeal was to Scripture and also to the principles of the undivided Church, as Andrewes put it in the "2 Testaments, the 3 Creeds, the 4 Councils and the 5 centuries." We do not associate Francis Bacon with theological discussion, but Dean Church says of his religion that it was "the discriminating and intelligent Church of England religion of Hooker and Andrewes, which had gone back to something deeper and nobler in Christianity than the popular Calvinism of the earlier Reformation; and though sternly hostile to the system of the Papacy, both on religious and political grounds, attempted to judge it with knowledge and justice."

Meanwhile in Holland, which had now become the very headquarters of Calvinist Presbyterianism, the sterner aspects of the "doctrines of

<sup>1</sup> *History of the English Church*, Vol. V, pp. 283-284.

Grace" were being subject to the careful examination of that Leyden professor whom Milton called "the acute and distinct Arminius." The examination of the doctrine of predestination was much more thoroughgoing in the Netherlands than in England and proceeded along different lines. The results, however, were very similar, for a school of thought grew up on both sides of the North Sea in which the grace of God was deemed to extend beyond the area enclosing those who had been elect before the foundations of the world. In both countries the doctrinal dispute became involved in political controversy; but as the Calvinists were in power in Holland and out of power in England the outcome was different in the two cases. In England the dispute had a large share of responsibility for the Civil War and a similar catastrophe was only avoided in the Dutch Netherlands because the government was strong enough to suppress the rebels by execution, exile or imprisonment. James I was slow in discovering that his Puritan critics were akin to the orthodox heads of the Dutch government and he entered into the fray as a stern critic of the Arminian heretics. He even regretted that he never heard of the sins of Arminius until after his death or he would have dealt with them. The Ministry of Information was clearly at fault in this case. Arminius himself died in 1609 having held the chair of theology at Leyden for only six years. He laid so firm a foundation for a new school of thought that a successor was appointed of the same temper as himself. It was in a tract attacking this Conrad Vorstius that the King complained, "it was our hard hap not to hear of this Arminius before he was dead"; otherwise he would have chastised him as fiercely as he did his successor. It was a singular comment on human fallibility that the King would really have been much more at home with Arminius than with John Calvin had he had the good hap to have known them both. His son Charles I was influenced all his days by religious guides who were dubbed Arminian by Puritans who regarded this as a term of abuse.

It is hard to trace direct contacts between English and Dutch thought. In 1613, England was visited by Hugo Grotius, statesman, scholar and chief founder of international law. Like every thinker of the time he was also a theologian and a warm supporter of the Arminians. These dangerous views were to bring him into prison a few years later and to grave danger of the loss of his life. For the moment he was seeking for English support for the party he represented. His interest in Church history made him the welcome guest of Overall and of Andrewes. To



none was the rare combination of scholar, statesman and ecclesiastic more welcome than to King James himself. Grotius himself considered that he had convinced the King of the reasonableness of the Arminian point of view. He illustrated their doctrine of universal grace by a general pardon which Parliament may proclaim, of which every man must claim as an individual the benefit for himself. He also showed that the Calvinists of Holland corresponded to the Puritans in England and was anxious to secure sympathy in England for his chief, John of Oldenbarneveltdt, who was fighting a difficult battle for the authority of the States of Holland against the power of the Church. The business that brought him to London was to settle commercial treaties between the two countries but it was clear that his main interest at the time was in the theological question. A critic may see in Grotius a sad example of a great career wrecked because of his indulgence in secondary interests, but such a critic would condemn himself as not understanding the seventeenth century. Religion and politics were then so clearly interwoven that it was impossible to separate them. Doubtless the King was influenced so long as Grotius was with him, but there were other forces at work in the English court. Abbot, the Archbishop of Canterbury, was a strict Calvinist and did his best to nullify the exhortations of the Dutch statesman. The King detested the Puritans and was a wobbling theologian. He finally came down on the winning side and supported Prince Maurice against Oldenbarneveltdt. The Arminians came to be regarded as the rebels in the Dutch Republic and suffered accordingly.

When the Synod of Dort was summoned in 1618, the Arminian party had already been defeated in the United Netherlands. Their leaders were called to the bar of the Synod as criminals and condemned. The Synod then proceeded to set forth the true doctrines of the Church in all their Calvinistic purity. The English Government had approved the calling of the Synod; the Church of England had sent representatives to it and gave its approval to its findings. During the early sessions the terrible Thirty Years War, which was to depopulate Germany and threaten the very existence of Protestantism, broke out. Of course, the Synod did not cause the war, but the leaders of the Counter-Reformation were encouraged by the quarrels of the Dutch among themselves. The supineness of Great Britain ruled by a monarch, who preferred directing the Dutch in their theology to supporting his son-in-law on the unstable throne of Bohemia, also helped the aggressive Catholic powers. To us

the long-drawn-out debates at Dort seem like fiddling while Rome (or rather Germany) was burning. The theologians would have said that they were dealing with eternal questions and that they were quite willing to leave temporal affairs in the hands of Divine omnipotence. This tragic division in the Protestant ranks was in the long run neutralized by a political division in the Catholic powers when France came into the war to check the overweening success of the Imperialists. The doctrines of Grace, as expounded by the Jansenists, were soon to bring France herself to the gates of civil war. The wars of religion cover the main part of the history of Western Europe in this very doctrinal century. Even England was not to escape the scorching flame of civil war.

James I passed away in 1625 but he left a troubled heritage to his successor. He had succeeded in keeping his country out of war by running away from all dangerous issues. Calvinism did represent the fighting quality of Protestantism. It entered into the blood of Huguenot and Puritan and Presbyterian like iron. The findings of the Synod of Dort gave these doctrines their classical expression. We shall not find in them the nervous precision of Calvin's *Institutes* nor the comprehensiveness of the *Westminster Confession*, but we are near the secret of the victories of Gustavus Adolphus, Cromwell and William the Silent. They made no real appeal to James I and still less to the son who succeeded him on the throne. In 1625, Hooker and Overall were dead and Andrewes only survived to September, 1626. His real work was done in the reign of James but he left a successor in William Laud whose resistance to Calvinist theology at Oxford had been "the counterpart of Andrewes' quiet rebellion at Cambridge."<sup>2</sup> The professors of theology at Oxford during the reigns of Elizabeth and James I were consistently Calvinist. Lawrence Humphrey who was there from 1558 to 1596 is described by Heylin as a "Nonconformist of the Swiss type." "He did not only stock his college" (Magdalen) "with such a generation of Nonconformists as could not be wormed out in many years after his decease; but stowed in the Divinity School such seeds of Calvinism, and laboured to create in the younger students such a strong hate against the Papists, as-if nothing but Divine Truths were to be found in the one and nothing but abominations to be seen in the other." In the following reign Robert Abbot (the brother of the Archbishop) and John Prideaux were professors of the same school of thought. Laud was in full reaction against them all, believing

<sup>2</sup> *History of the English Church*, Vol. V, p. 387.

in the freedom of the will, stressing the Church's continuity through the medieval period and attacking Geneva. He was regarded as a Papist though he contended against the papal claims. When the King came to the university in 1616 he alarmed the Puritans by advising the undergraduates to study the Fathers and not compendiums of theology. Laud was much in favor with James I at this time and was made Bishop of St. David's in 1621. He had been alarmed at the decrees of the Synod of Dort and used his influence constantly against them. At the University of Oxford from this time the power of Calvinism began to decline<sup>3</sup> and in 1622 the King forbade preaching on the subject of predestination. Such a subject was fit for disputations in the schools but not for the pulpit. Preachers should follow the Articles and Homilies of the Church and deal with the Catechism in the afternoon. We see the influence of Laud here, but he did not get control of the ecclesiastical machine until the reign of Charles I.

The reign began with a quarrel over Arminianism. The term had crept into England since the Synod of Dort and was regarded as a term of abuse as used by Puritans and Calvinists against quislings in their midst who preferred Rome to Geneva. It was Richard Montagu the rector of Stanton Rivers who set the heather ablaze. He must be regarded as the first English Arminian to make the term widely known, though he denied that he had ever read the work of Arminius. He was really a disciple of the great French scholar, Isaac Casaubon. The difference between him and Casaubon, says Mark Pattison, is the difference between "a clever university-bred scholar, who holds a brief and can accumulate passages of ancient authors in support of a view," and "a master of ancient learning."<sup>4</sup> Montagu set himself to prove that the Church of England was a true branch of the Catholic Church and depended neither on the Pope nor on Calvin nor Luther. His satirical attacks led to an appeal in Parliament that his tracts should be suppressed, whereupon Montagu appealed to the King in *Appello Caesarem*. This challenge made the question of Arminianism an affair of national importance. The appeal of Montagu to Caesar was held up for a few months for Caesar himself was called to a higher tribunal on March 27, 1625. The Commons challenge of the new Caesar which was to end with the execution of a King in Whitehall began over Montagu's appeal.

<sup>3</sup> Heylin's *Life of Laud*, p. 92.

<sup>4</sup> Pattison's *Life of Casaubon*, p. 375.

He was committed to the custody of the sergeant-at-arms for contempt of the High Court of Parliament, for disturbing the peace of Church and State, and for dishonoring the late King. While Montagu was still in prison the new King prejudged his case by making him one of his chaplains. Here in this controversy over Arminianism were the seeds of Civil War at the very beginning of this fateful reign.

Charles regarded the Puritans as "a very dangerous and seditious people" from the first. He found his friends among the anti-Puritans of whom the clerics of the new High Anglican School were the brains and soul. Laud became his confessor and marked out for the King a list of the leading clerics of the Established Church O. or P. according to their Orthodoxy or Puritanism. When it is remembered that at that time it was said, "though all Puritans are Calvinians, both in doctrine and practice, yet all Calvinians are not to be counted as Puritans also,"<sup>5</sup> it is clear that the Orthodox now were anti-Calvinist as well as anti-Puritan. The quarrel over Montagu lasted for two or three years, but as he became Bishop of Chichester and Laud Bishop of London it was clear which side had won. The weight of authority was with the anti-Calvinists. Montagu's chief merit in the eyes of the King seems to have been the fact that the Puritans detested him so thoroughly. He was translated to the see of Norwich in 1638 and died there in 1641. Meanwhile tempers were rising and Laud's administration first as Bishop of London and then as Archbishop of Canterbury poured oil on the flames. Charles continued the policy of his father in endeavoring to stop all preaching about the decrees, which the Calvinists regarded as an endeavor to stop the preaching of the Gospel. We may find it hard to understand this, but as S. R. Gardiner says: "To them even the hard Calvinistic dogmatism, so repulsive in the pages of Prynne, was full of a precious and tender reality. Through it they entered into the sweet contemplation of a ruling Personality, who had raised them from the dust, and who guarded them from the sin which so easily beset them." It is the tragedy of English religious history that Puritans of this high religious temper found themselves of necessity in the opposite camp from that of men like Nicholas Ferrar and George Herbert, who resembled them very closely in the essentials of their common religious experience. It was the fear of Rome, the enemy of liberty and the emblem of "externals" in religion that kept them apart.

<sup>5</sup> *Life of Laud*, p. 119.

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Sir John Eliot was a Puritan of this type and he was the leader of the opposition in the Parliament of 1628. His resolution challenging the King and leading to his own imprisonment and death was in defense of the articles of religion as interpreted in a Calvinistic sense; "and we do reject the sense of the Jesuits and Arminians." The long debate on this subject is made famous by the first appearance of Oliver Cromwell as a Parliamentary speaker. His maiden effort was an anecdote rather than a speech, merely an illustration of the popish tendencies of one of the bishops. The days of Naseby and Marston Moor lay half a generation ahead. February 11, 1629, was the date of Cromwell's intervention in the debate and on March 2nd the King dissolved the House and managed without a Parliament for the next eleven years. It should never be forgotten, as we try to understand the constitutional crisis that led to the Civil War, that the first subject under discussion was the religious settlement. Tumultuous scenes were witnessed before the House of Commons was adjourned. The country's representatives were determined to pass their resolution before they left Westminster. The doors were locked and the speaker was held down in his chair. The King sent a guard to force an entrance for Black Rod. While the royal messengers were knocking at the door the Commons passed the resolutions of which the *first* was, "Whosoever shall bring in innovation in religion, or by favour seek to extend or introduce Popery or Arminianism, or other opinions disagreeing from the true and orthodox Church, shall be reputed a capital enemy to this Kingdom and the commonwealth." The King tried to silence the Puritans, but as Gardiner puts it, "the silenced lecturer of 1629 would, if he lived long enough, be the triumphant Presbyterian or Independent of 1654, and the excluded Nonconformist of 1662." The more adventurous Puritans began to see that there was no place for them in their native country, and the numbers who escaped to New England steadily increased. In April, 1630, Winthrop crossed the Atlantic and in his fleet and in the vessels that followed shortly afterward, more than a thousand persons were added to the struggling settlements in Massachusetts.

It is not only the Puritans who felt the air of their native country too heavy for them in those days.

Religion stands a tip-toe in our land,  
Ready to pass to the American strand.

These are the words of George Herbert, the pattern and model of a devout Anglican priest and shepherd of souls. On his deathbed he had



sent to his friend Nicholas Ferrar the manuscript of his little book of verse. It was Ferrar who found for it the title *The Temple*, based on the text, "In His temple doth every man speak of His honour," and published it. The censor of those days would have struck out this reference to a flight from England to America, but Ferrar insisted that the lines should stand. He would withdraw the book rather than omit these lines. Ferrar and Herbert were high-churchmen but not in the present-day sense. Their emphasis fell on the devotional and practical side of religion. The quiet of the countryside, where it was possible to find the peace of God and serve their Divine Master in offices of gentle kindness, appealed to them. "Hide me in Thy pavilion from the strife of tongues" might have been their motto. If England became too much of a battlefield of theological and political controversy there might be peace in the limitless territories across the Atlantic. Ferrar's community at Little Gidding was nicknamed "The Arminian nunnery," not because it was a center of anti-Calvinistic thought, but because of its apparent revival of Roman Catholic practice. Puritan visitors to Little Gidding would have been surprised to find Foxe's *Book of Martyrs* read daily there. Ferrar was a true Protestant if an uncontroversial one. If *John Inglesant* (J. H. Shorthouse's once popular novel) is still read, it is possible to recover the serene and yet intense piety of Little Gidding and what was best in the Anglicanism of the first half of the seventeenth century.

Controversy was, however, splitting the Church of England. The Puritans were becoming increasingly antagonistic to the Court and to Archbishop Laud. The official element in the Church was turning steadily against the guidance of continental reformers. Calvinism was becoming discredited. It was preached chiefly by the lecturers who were not incumbents of churches. These were the irregulars to whom Queen Elizabeth had raised so many objections. They were to become the Roundhead chaplains of the Civil War and the Nonconformist ministers of the Restoration. As they stressed in their preaching the doctrines of the eternal decrees, so the regular clergy tended to react against them. When Charles II came back to London and the Restoration Parliament brought about the historic division of English religious life, most of the strong Calvinism in theology went out into the wilderness with the Nonconformists. It could not be said that there was a clear-cut division into Arminian and Calvinist between Anglican and Nonconformist but that was the tendency. Some of the Nonconformist leaders were strongly

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Arminian, though that term was now going into cold storage. It was difficult to find exponents of the true faith of Geneva in exalted places in the Church of England, and the Latitudinarians and Cambridge Platonists finished for Anglicanism what Andrewes and Overall had begun. Hunt in his *Religious Thought in England* says, "It is sometimes convenient to forget that the whole Church of England followed Calvin in doctrine for seventy years after the Reformation." His seventy years probably covered the period between 1533 and 1603. We have seen how Calvinism steadily lost ground in the English Church during the seventeenth century. What we have not seen, and what it would be difficult to discover, is how far popular religious beliefs were modified in these years. We do not come face to face with popular beliefs until we are in the full tide of the Evangelical Revival in the next century.

John and Charles Wesley inherited not only the high Anglicanism of their parents, they inherited also the Puritanism of their grandparents. They represent, therefore, the blending of the two main currents in English religious life and thought. But it was not the Epworth inheritance only that swept them forward into their propaganda for universal salvation. It was the sweetness and joy of their own experience. That was so wonderful that they were compelled to share it with all the world. So they went out proclaiming in song and sermon, in testimony to the societies and in popular literature:

For *all*, for *all* the Saviour died,  
For *all* my Lord was crucified,

until the doctrines of reprobation and a limited atonement were dead and buried.

## Belief in Immortality

JOHN EDWARD BENTLEY

"Thou canst not prove the Nameless, O my son,  
Nor canst thou prove the world thou movest in,  
Thou canst not prove that thou art body alone,  
Nor canst thou prove that thou are spirit alone,  
Nor canst thou prove that thou art both in one:  
Thou canst not prove thou art immortal, no,  
Nor yet that thou art mortal . . . .  
For nothing worthy proving can be proven,  
Nor yet disproven: wherefore thou be wise,  
Cleave ever to the sunnier side of doubt,  
And cling to Faith beyond the forms of Faith."

—TENNYSON, *The Ancient Sage*.

**B**ELIEF in immortality stands next in importance to the existence of God, because it is contingent on the existence of the human soul, mind, and personality. "Religion, for the great majority of our race," writes William James,<sup>1</sup> "means immortality, and nothing else." The idea of immortality is as old as the religious consciousness, and the religious consciousness penetrates deep into the history of the human race. Primitive man speculated on its possibilities with his crude animisms, in his naïve reflections and with wildest hopes. Modern man looks upon death as the end of the sensuous life; the body fails and closes the earthly scene and opens the possibility of a life to begin in another way. The inextinguishable assertions of his own moral life cling to the urge and the desire for completion. Man refuses to believe that physical death ends all.

In some form or fashion the belief in immortality is found in every religion of civilized man. Men of varying races and contrasting climes have stubbornly refused to believe that death is the final and conclusive terminus of life. We find evidence of this state of mind everywhere; in the passage to the happy hunting grounds of early man; in the union with Brahma, the great oversoul; in the journey across the Styx to the Elysian fields; in the concepts of the shadowy Sheol; and in the immortal life of faith believing in the Christian resurrection, with its Father's house of many mansions.

<sup>1</sup> *Varieties of Religious Experience*, p. 524.

In the development of Christian history men have been rebuked and ostracized for disbelief in immortality, and actually put to death for doubting its reality. Such was the case in the extermination of Gruet in the formative days of the Genevan theocracy. Throughout Christian history, belief in the endless life has been unqualifiedly declared to be an assured fact. Modern hymns proclaim it with uninterrupted zest. Its pathos and optimism, its anticipation and hopes, are enshrined in human hearts. The Scholastic Bernard's sombre lines remain undimmed by the centuries:

"Brief life is here our portion;  
 Brief sorrow, short-lived care;  
 The life that knows no ending,  
 The tearless life is there.  
 O happy retribution!  
 Short toil, eternal rest;  
 For mortals and for sinners  
 A mansion with the blest."

Charles Wesley's triumphant thought of human consecration is imbued with a spiritual heroism which proclaims:

"A never-dying soul to save,  
 And fit it for the sky."

And men and women, plunged into the desperation of crisis and incapable sorrow, have faded into the eternal with:

"Nearer, my God, to Thee."

Such words have almost lost their meaning for the modern mind. Modern life, while inveterately wishful, does not manifest a belief in immortality with an enthusiasm comparable to the years that have passed. Modern conditions have changed the contour of human belief, and a subtle attitude has invaded the intellect of man. The rigors of faith that characterized the lives of our fathers have been swept away in current thinking, or traditional belief has been accepted without either qualm or inquiry. The world has steadily become a pleasant place, with rich and pleasurable comforts, and man has found himself satisfied with mundane delights. Despite all the difficulties that are faced in the physical, economic, and moral crises, man very properly loves his earthly home. He has attempted to transform its varied difficulties in the interests of his individual and social peace and thus has built his "new Jerusalem" on earth. Many of the dark shadows of life and the ugly things that beset him have been explained in the new social atmosphere. Progress

has broadened the horizons of life, extended human ideals, and magnified human possibilities.

#### FOUR KINDS OF IMMORTALITY

New ventures in human progress, and new vistas of social and scientific appreciation, have greatly modified the thinking of man and widened the areas of human living. The rapid advance of biological truths and the building of a progressive civilization have both disturbed and reinforced the idea of perpetuity. Four kinds of immortality emerge from our thinking as possibilities—plasmal, social, impersonal, and personal immortality. The possibilities are so wide that it would appear that any man may make his own selection, be he inclined toward the natural or the spiritual interpretation of life.

1. *Plasmal immortality.* From a broad scientific standpoint biological science registers the certain fact of the continuity of the germ plasm which passes from one generation to another, and with it the passing of racial traits that are inheritable. This kind of immortality bears the merit of conferring on parents the means for the transmission of the highest desirable racial traits and characteristics. Man, accordingly, lives on in the cytoplasmic gene, and some phases of human dispositions, temperaments, and intelligences pass from parents to their offspring. Eugenics places its seal of approval on this kind of survival because a worthy heritage holds much hope for the perpetuation of an approved mankind. It says, in effect, we have done a great deal of looking backward, revelling in the magnanimity of our ancestors; we should now look forward to our descendants and recognize the perpetual life in them. Thus, those laws which permit energy to be neither created nor destroyed, and the inevitable principle of cause and effect, of determinism, of force running throughout the universe, precondition much of our physical and mental behavior. They offer an unbroken link of all that has gone before. Most men accept plasmal immortality at least in principle.

2. *Social or institutional immortality.* Social immortality stresses social influence. It maintains that every individual, for good or ill, leaves to passing generations memories enshrined in environmental settings. Every man's words and actions, every emotional expression or example of conduct spreads out in the widening circle of consequences affecting posterity. In a larger way a John Harvard, or an Eli Yale, a Carnegie, or a Rockefeller, bequeath to the years social legacies immortalized eternally; while men of ill-repute pay the unremitting price of devastating criminal

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fame. Each mortal, however famed or feeble, leaves some positive or negative contribution to human civilization which becomes part of the social fabric of the generations that are to be.

It is a challenging thought, often shrouded in deep despair, that all men leave an impression that will live in the memories of those around them. The years of man's mortal life are too few, and individual memory is too abrupt unless we seek to perpetuate our earthly existence by some form of institutional behavior. Hence social immortality may be linked to a great philanthropic movement; it may be more humbly demonstrated in a picture bequeathed to our progeny. Everyone gets as much social immortality as his purse permits—in universities, hospitals, foreign missions, and in ordinary philanthropies. But this does not mean that every man gets all the recognition that his life has merited; the opposite is sometimes true: "The evil that men do lives after them; the good is oft interred with their bones." But the good that is done lives on.

3. *Impersonal immortality.* Impersonal immortality, so satisfying to the Oriental mind, imposes a strange paradox on human experience. It holds that when physical death occurs the personality of the individual ceases and is merged into an all-inclusive whole. The soul becomes part of the Absolute. But to assume that persons perish and that values are merged into divine existence bids us inquire if a man can live on and cease to be a person, that is as a spiritual or metaphysical personality. Only persons can experience values and only in persons can values be conserved. This dogma is more or less pantheistic since many pantheisms hold to some sort of conservation of values in the Absolute, with a sublime disregard for the continuance of anything save the values for which man has striven in his brief span of years.

4. *Personal immortality.* Personal or spiritual immortality is the traditional belief of modern Christian thought. It manifests a faith in the existence of a transformed consciousness which survives physical death, and has been called "the persistence of personality through death." Without this belief for Christian faith the final victory of death would signify the "triumphant irrationality of existence." With it there is faith in the immortal self, the indestructible personality, or the ego which persists.

#### MODERN SCIENCE AND IMMORTALITY

Doubt concerning the acceptance of the doctrine of spiritual immortality has been occasioned by three historic scientific dogmas which have

presented serious obstacles to Christian faith in the years gone. These difficulties may be stated briefly as follows: *First*, the revision of astronomical concepts, which began with Copernicus in the sixteenth century, and Galileo and Kepler in the seventeenth century. Their interest was in external and observable nature, which culminated in the scientific movement of the modern age. *Second*, the Darwinian hypothesis and the promulgation of the doctrine of evolution with its emphatic use of natural selection. *Third*, the growth of naturalistic philosophy, which embodies the dogmas of natural and physical science, out of which appeared an objective psychology that leaves no standing room for belief in soul, mind, or related concepts. If soul, or mind, or spirit is to be identified exclusively with body and body alone, then when the body dies all is ended.

These three groups of obstacles give foundation to the tradition of modern science in disclaiming anything but objective data. They arouse an array of queries concerning the validity of the nonmaterial or the noumenal. Astronomy with its telescopes, biology with its microscopes, physics and psychology with their chronoscopes, emphasize the objective world of matter. Relativity, natural law, mechanical causation override life, mind, and values. Little wonder, then, that such a nonmaterial, hypothetical, and "proofless postulate" as the spiritual life, either present or future, finds no anchorage in scientific tradition. Materialism necessarily prohibits such would-be hazy, speculative discussions. But materialistic doctrines themselves are inconclusive, and ambiguous. At one time physical concepts were regarded as absolute and ultimate. "Matter" in its crude form, as originally conceived by physicists, was regarded as the first and final explanation of all the problems of mind and existence. But "matter" today has been refined, etherealized, so much so that it is admittedly hard to draw the line between body and mind. "Matter" is the vehicle for the most enduring nonphysical activities. Biology and psychology have each viewed human nature principally from the natural and animal standpoint; and for the great achievements of man in the realm called spiritual, or mental, no explanation other than the material was thought to be necessary. Recognitions of the creative capacity of the individual have introduced new elements and challenged the materialistic conception of life, declaring it to be incomplete. Nature needs spirit, matter needs values; only so can the human house of man be fully equipped and furnished and made habitable for life. Let us examine

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these three objections and examine them in the light of our belief in immortality.

### 1. ASTRONOMY AND THE BELIEF IN IMMORTALITY

What evidence for or against the belief in immortality does astronomy propose? To the astronomer the universe is a vast expanse of space sparsely inhabited by stars, and the systems of stars are many. Sir James Jeans, in his well-known volume, *The Mysterious Universe*, estimates that there are as many stars as grains of sand upon the seashores of our earth, and yet space is so vast that the stars are thinly strewn therein. If the stars were ships at sea, Jeans contends, the average ship would be well over a million miles from its nearest neighbor. And Eddington in *Stellar Movements* compares the stars with thirty lone cricket balls roaming throughout the wide earth. Each system of stars has come into existence by the gradual breaking up of a spiral nebula—the “island universe” of Jeans. Into this ethereal space is deposited what Shapley calls, in *Flights From Chaos*, cosmoplasma, meaning meteors, dustclouds, gases, single molecules, atoms, and electrons. Accordingly, we may think of the universe as made up of spherical masses of gas, enormous in proportions, floating in the vast oceans of space. Light travels fast; it is estimated to proceed at 186,000 miles per second, and takes “anywhere from a few million years to go from one star to another.” Interstellar distances are inconceivably great. One constellation is equally extensive, containing probably hundreds of billions of stars. Beyond our telescopic reaches are countless numbers of stellar bodies deeper in space than our observation has yet been able to penetrate. But what are the actualities of space? Can the astronomer reply with exactness? Measurement of interstellar distances, galaxies, are inconceivably formidable. Space is far from being completely and accurately known. Some think it can be bounded and some think it cannot. Einstein regards it as “curved,” containing “matter,” but others consider it to be infinite and unbounded; it is beyond visualization and conceived only by analogy. In this medley of uncertainty and wonder we can comfortably assert that astronomy cannot dispose of immortality. Really, within its gaps of positive knowledge it lends interesting speculation concerning the nonmaterial aspect of the universe.

### 2. THE THEORY OF EVOLUTION AND IMMORTALITY

The second difficulty that has invaded the problem of continued spiritual existence arises out of the conception of evolution and its cor-

related doctrine of the identity of thought and neural cerebration, or the close interdependence of brain and mind. Does evolution leave any room for the existence of the soul, and the speculation concerning the future life?

*Evolution is a method in continuity.* If we accept the broad view of evolution which posits no gaps in the garment of nature, making it "woven without seam," a fabric closely knit, adorning the laws of continuity, we may then use evolution as a witness and a warrant for the future life. It is obvious that immortality cannot exist unless the gaps between the natural life and the human consciousness, between personal self-conscious being and God, between the nonmoral and the moral, be closed up. There must be no unbroken links in the chain of life; all expressions of nature must be bound together, slowly working upward to man whose expressions must be seen as one undivided whole. Can this assumption be sustained? Can the infinite past be sealed into one consummate and progressive present? If this position can be maintained a tremendous argument can be built from evolution for the belief in immortality.

Thus, evolution is not an entity; it is a mode, "an upward path," a spiral staircase, unbroken in its ascent. It is a method which operates as constantly energizing power, a mode of life in action. Tennyson with poetic insight has summarized the evolutionary process in intrepid lines:

"They say  
The solid earth whereon we tread  
In tracts of fluid heat began,  
And grew to seeming-random forms,  
The seeming prey of cyclic storms,  
Till at the last arose the man;  
Who throve and branch'd from clime to clime,  
The herald of a higher race,  
And of himself in higher place,  
If so he type this work of time  
Within himself from more to more."

—*In Memoriam*, cxvii.

These words have been called the poem of evolution. Tennyson regarded evolution as revealing the life of nature as a lower stage, expressed fully in the spiritual life of man. In this evolutionary process the lower is looked upon as a means of the higher manifestations of life. In another place, man produced by this evolutionary process is more specifically described, notwithstanding that Nature is "so careful of the type," and, seemingly, "so careless of the single life":

"Man, her last work, who seem'd so fair,  
 Such splendid purpose in his eyes,  
 Who roll'd the psalm to wintry skies,  
 Who built him fanes of fruitless prayer,  
 Who trusted God was love indeed,  
 And love Creation's final law— . . .  
 Who loved, and suffer'd countless ills,  
 Who battled for the True, the Just."

(canto, lv.)

Here we uncover two processes of evolution—the starting point *terminus a quo*, and the direction point *terminus ad quem*, protoplasm and man. What worlds between! What worlds beyond!

*Whence, What, Whither?* These two important processes—the "starting" place, and the "direction" point of evolution—press three vital questions upon us. *Whence* has come what we find in man? *What* is that which has come and what does it suggest? *Whither* does it point? These questions are variously answered; they recognize the possible development in man, and they point continually onward. They provide for both the unfolding of life and its infolding. And since the body-mind problem is unsolved, spirit may share an equal place with matter.

But *what* is man, and *where* is he going? These two questions are crucial; within them lies the determination of the problem of immortality. To the sympathetic mind it is reasonable to suppose that the evolutionary process is not blindly and blunderingly groping on. It is not capriciousness at work in which mind is pre-empted; rather, the process discloses order, plan, purpose. Intelligence is immanent in its activity indicating that mind is in the universe. But the plan is not imposed by the finite mind, although it is observed and experienced. The universe is not chaos but a cosmos directed by intelligent and purposeful force. So, if we are told that "force acts necessarily, inevitably, infallibly," we are obliged to ask with Karl Pearson, in the *Grammar of Science* (1900), "how" and "why" does it evolve? The unanswered *why* in modern science leads us to affirm that there is nothing incompatible in the evolutionary theory and the Christian faith, because evolution seems to support the "design-argument" of systematic theology. Huxley made bold to declare that the apparently divergent teachings of the teleologist and the morphologist are reconciled by the Darwinian hypothesis. Moreover, the *causality* of Aristotle finds here a fitting place. The efficient cause is the eternal spiritual power; the material cause may be both spirit and matter; the formal cause is the organism; and the final cause is the production of a



spiritual individual capable of entering into communion with the efficient cause or God. An individualized spirituality is the one outstanding deviation contrasting man with the lower animal creation. In it there is moral co-ordination, the sense of spiritual identity, the unifying of self-consciousness, and the perpetuation of the ego. There is no such feeling, as far as we know, in the animal creation below man. Man is characterized by mind, by personality, and these form the acme of the psychic life.

And *whither* is man tending? The question will not be silenced. The law of continuity of the evolutionary push-up indicates a persistent impulse which may mean, as the positivist would declare, a higher race more finely groomed for a social future. It may mean equally a nobler *integration* within the mental and moral sphere, a spiritually satisfying goal intellectually equipped for unlimited progress. A transference is going on indefinitely in human life. The history of modern physics has vindicated the agelong theory of the ancient Democritus, who saw life's substances as intricate combinations of tiny atoms. And the ninety-two elements of chemistry, not all of which are yet broken up into their component parts, show properties known and unknown. The complex structure of the atom with its several hundred electrons and protons, and the complex molecules, as found in organic bodies and composed of hundreds of atoms, make our statement formulate a highly pertinent question. Surely the mechanical universe does not terminate in a ghastly *finis*; it must move on, and the *ego* is not without a place in this process, a process which is glorified by the human personality.

### 3. PSYCHOLOGY AND IMMORTALITY

Psychology is commonly regarded as the foe of the belief in spirit; nevertheless there are two groups of psychological theories that involve mind which are relevant to the discussion of personal survival. The first of these groups is the conception that *mind is body*, and the second is that *mind is dependent on body*. Both of these conceptions are said to make the survival of personal consciousness impossible, even if consciousness is admitted as a process to a state. But the question *can the mind be identified with brain?* is ever pressing. Mind and brain differ so radically that it requires a great deal of intellectual tolerance to place them exactly in the same class. The brain is physical substance, but the mind has meanings, purposes, values, and these two sets of functions enjoy separate fields of interpretation. Brain is spatial; mind occupies no space, hence the two

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cannot be identified, although they are related. Objective psychology would rule out the discussion, because mind is therein conceived to be definitely metaphysical and therefore beyond the scope of experimental observation and factual data. The interrelation, or duality, of the brain and mind demands increasing investigation.

*Brain functions.* William James, in his well-known Ingersoll lecture entitled *Human Immortality* (1899)<sup>2</sup> specified the function of the brain as being either productive or transmissive. Can it be shown that Cabanis<sup>3</sup> was right in declaring that "the brain secretes thought as the liver secretes bile"? If the brain is a transmissive organ, obviously it serves as an instrument, a vehicle, by which something is made accessible. As the heart transmits blood without producing it, and the lungs transmit oxygen by passing air in and out of its cells, so the brain is instrumental in the processes of mind and thought. A theory of immortality can be built on this foundation of transmissibility without too much objection.

Considering the brain as a *productive* mechanism, it has been common, since the time of William James, to glorify function and its physiological processes. Brain produces mind, and mind is a by-product, an epiphenomenon of neural processes. How far this theory may support the spiritual argument depends on what is produced and how the production may be classified. It should not be interpreted, however, that James was strong for immortality. When he comes face to face with it he always avoids the possible issues. In a postscript to his *Varieties of Religious Experience*, he writes: "I have said nothing in my lectures about immortality or the belief therein, for it seems to me a secondary point. If our ideals are only cared for in 'eternity' I do not see why we might not be willing to resign their care to other hands than our own."

*Mind and immortality.* It will be recognized that the problem of immortality is apparently involved in the problem of mind. Modern scientific psychology, being largely objective, cannot explain the entire mental life of man. Its veto of mind in the name of natural science has brought a distinct cleavage of opinion ranging from an out-and-out determinism to an uncompromising animism and interactionism. And determinism ranges all the way from the ultra views of Watson, Lashley, and their cobehaviorists, through the existential theories of the introspectionists

<sup>2</sup> Houghton Mifflin Company, New York: 1899.

<sup>3</sup> Pierre J. G. Cabanis, a French physician and philosopher of the eighteenth century renowned for his work: *Relations Between the Physical System and the Mental Faculties of Man*.

with their modes of consciousness, and on again to the theories of psychological positivism. Obviously a monistic interpretation of nature in man would regard the view of the continuance of mind as absurd. When mind is banished, and the facts of consciousness explained wholly by organic processes, and the law of parsimony made drastically active, mental events are then either explained objectively or eliminated entirely in the interests of a monopolizing determinism. But this reasoning offers no conclusion; it is merely an elimination of what is deemed unworthy of the grammar of psychological naturalism. The strict objective premises of physiological psychology permit no finality regarding mind and its related interests. Like all materialisms, objective psychological assumptions lack proof in those spheres that lie beyond their natural borders. But since mind may be a fact in psychological interactionism, some important questions are on the docket for inquiry and explanation. Among these questions are the problems of telepathy, the subliminal self, personality, and the soul of man. Admittedly there are phases of the objective senses, such as degrees of sound and color, that evade our means of discrimination. Our senses are verifiably dull in the detection of many expressions that defy sense-perceptual analysis. Hence the concomitance of the body and its natural processes, however, close, gives no clue to what may be mystery to modern science. Beyond discovery there is always more to discover in the virgin soil than has so far yielded to exploration. So, the real dynamic of psychic life may be far more complex than the mere summation of brain and its products, even if the brain is the decisive intermediary factor of intellectuality. Is not this the *raison d'être* of pragmatism which operates as a conciliatory media for deterministic events and idealistic presumptions? Winter,<sup>4</sup> in a presidential address delivered before the Southern Society for Philosophy and Psychology, in 1935, citing the recognized physical fact that energy is able to exist without matter, thinks that the discovery of the physicist has "serious implications for psychology." "Mental phenomena," he declares, "are qualitatively different from physical phenomena, and for their explanation we need a concept that will adequately account for the facts." Mental processes represent a form of energy, and since the physicist has invented the terms electron, proton, photon, and positron, he goes on to urge that the sources of psychological energy be called *menton*, because it can be no more mysterious than electricity. It is clear that energy,

<sup>4</sup> John E. Winter, "The Postulates of Psychology." *Psychol. Rev.*, Vol. 43, No. 2, March, 1936, pp. 130-138, 146.

from this standpoint, is transmissive—it transmits power, and power is immortal. And no evidence is forthcoming from the natural and physical sciences to either account for conscious phenomena or deny them existence. The same is true of either, electricity, space, atoms; it is equally true of mind, soul, and personality. Accordingly, the “why” of life is equally important with the “how,” and the “why” includes a great deal of what we call mystery covering events which seem to be beyond the limits of scientific explanation. The “how” consists of what we know in the mechanical order, the bare natural facts. Thus it is that Professor Whitehead, in *Science and the Modern World*, finds the objective emphasis insufficient to account for all the phenomena even in the world of physical events. “The old foundations of scientific thought,” he writes, “are becoming unintelligible. Time, space, matter, ether, electricity, mechanism, organism, configuration, structure, pattern, function, all require reinterpretation. What is the sense of talking about a mechanical interpretation when you do not know what you mean by mechanics?”

#### FAITH IN THE FUTURE

In the light of the three major scientific obstacles to a belief in immortality what now may be said in its behalf? We have seen that the mechanist regards the world as governed by unchanging natural laws, which supposedly act with such precision that every event can be explained with unvarying accuracy if all the facts and circumstances are known. We have noted that this interpretation of life allows no place for the wider ventures of the human mind, the courageous penetrations of the mental forces into the vistas of human truth. To maintain that life's events are determined by a chain of circumstances circumscribes the future. It bids us note sequences only, and fails to identify purposes; it refuses to seek the understandings and meanings of the “why” of things that beckon us to look ahead, to ends or goals. Religious experience testifies to a union with something larger than ourselves and conveys a faith in the eternal order of things. If science can furnish no proof of a future, it cannot suggest the slightest disproof. There is no positive scientific evidence for the “life everlasting” and no scientific embargo which can satisfactorily negate its possibility. Science does not know, therefore, the rival presumptions are that of ignorance on the one hand, and the entire trend of evolution on the other. And this last presumption cuts deep into the life of faith. It has produced the ego, the self-consciousness, the ethical and spiritual

self with its longings if not passion for the continuance of the best that is in us. The ego cries, "Give me the wages of going on," and this is faith in the future. It indicates that the mental aspirations of man stand out as imperishable amid the wrecks of time.

Since the body-mind problem is unsolved, the door is not locked to the possibilities of a spiritual eternity. It may be that this ponderable and visible structure of the human brain has a counterpart in ether, which may be chemical substance, a continuance of atomic life, or it may be undefined spiritual energy, uncharted in which we call personality. Who will argue that this counterpart must decay when the brain is silenced? Spiritual existence, if admittedly empirical, has not been produced for nothing. The ego is surely not created to be lost, unless in losing its framework it is to be found in something higher, something yet more worthy, the one Divine event to which the whole creation moves. Waste is not nature's way. "A grain of wheat" must "fall into the ground and die," but it germinates into new life. Man's brief life is weighted with intellect, with innumerable moral and spiritual possibilities. Unlike the lower creation, satisfied with instinctive satisfaction, man rises higher to statelier mansions, and God has put eternity within him. This faith is the bastion of Christendom. Life at every turn suggests something beyond. The palpable incompleteness of knowledge, the ethical and spiritual issues of life so highly emotionalized, lift the moving finger to point onward. They involve the hope of opportunity for spiritual growth. Without this hope life would be one vast depository of dead men's bones, "a ghastly solecism, an immeasurable absurdity, in which to believe in any kind of God would be worth no man's trouble."<sup>5</sup> Think of the intensity of the spiritual consciousness in the noblest seers of the race: men like Saint Paul, Augustine, Luther, Wesley, Savonarola, Xavier, Francis d'Assisi, Ruskin, Tennyson, Browning—men whose faith and service have yielded highest thoughts. Call to mind the moving lines of *Lycidas*, with which Milton mourns the death of Edward King; of *Adonais*, where Shelley laments the untimely passing of Keats, "in whom so much promise perished, so far as this world goes, unexpressed"; the calm but impassioned sorrow in Tennyson's classic *In Memoriam*. Are these the expressions of feeble, faithless men? Do they not rather point to the hope of a fulfillment, a finishing, a completing of life so well begun culminating in the perfect dream of the human intellect? If so, it must be that the ideal cannot be fulfilled for any life

<sup>5</sup> J. D. Thompson, *The Doctrine of Immortality* (The Hartley Lecture), Dalton, London, Chapter 8.

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in the short years of earthly existence. "Man needs forever," as Browning tells us, to work out the full purposes of mind and soul; he needs a sanctuary with the spiritual presence to hallow it. And the fastness of faith is the God of immortality. So the warrant for immortality, as far as there is one, lies in the spiritual personality which man has come to share with God. The belief in God, and the hope of immortality will then stand or fall together.

"Out of the atoms of earth we come,  
 Back to the atoms of earth we go;  
 Out of the dark of earth to light,  
 Back to the dark of earth and night.  
 Life is a problem and death is its sum—  
 Out of the atoms of earth we come,  
 Back to the atoms of earth we go.

"Out of the clod is sped the soul,  
 Back to the Giver of Life to go;  
 Out of the shade of earth and night,  
 Back to the glow of realms in light;  
 Free is the wine from the clay of the bowl—  
 Out of the clod has sped the soul,  
 Back to the Giver of Life to go."

—GEORGE W. LYON, *Two Voices*.<sup>\*</sup>

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<sup>\*</sup> *Two Voices*, by George W. Lyon, quoted with the author's permission. Originally published in *The New York Times*' Saturday Review of Books, March 10, 1910; and republished in *The New York Times*' Book Review, April 19, 1936. p. 27.

*Editor's Note*—This is one of the four prize papers selected in the 1942/43 contest. As announced in the last issue of RELIGION IN LIFE, "Belief in Immortality" was originally read by Doctor Bentley before the Washington Presbyterian Ministers' Association.

Other prize papers will appear in our pages this year.

# Bless to Us This Reading

JOHN L. CASTEEL

**C**URRENT discussion on reform in Protestant worship gives little attention to the place and significance of the public reading of the Bible in the order of service. Is the Bible no longer essential to Christian faith and consequently irrelevant in Christian worship? Or is the reading of the Scripture the one phase in our worship that needs no improvement? We are reluctant to admit either assumption. The neglect of the Scripture reading may be due, possibly, to our preoccupation with prayers, music, chancel alterations and congregational participation. It may be timely, therefore, to suggest here something of the potential significance of the reading from the Bible as an act of public worship, and to point to some of the means by which this significance can be realized.

## I

A convenient starting point for consideration of proposals for liturgical reform is their traditional function in the growth of Christian worship. While this procedure tempts us to value the traditional simply for its antiquity, it recognizes that an essential characteristic of true worship is its witness to the continuity of religious practice through the centuries. The Scripture reading in our services perpetuates a means of worship taken over by the early Church from the practice of the Synagogue. Few of the actions composing our service have persisted as long and with as little change as this simple exercise in which Law and the Prophets, and later, the Epistles and Gospels were read to the congregation and amplified by instruction and exhortation. In this action the Church has maintained its witness to its continuing dependence upon the Word of God as given it in the written Word. Indeed, the Bible as a Book has been called forth by this need for a continuing Word which could again and again be set before the congregation. From the creation of the Church, it has been "appointed to be read in the churches." To treat the Scripture reading as a perfunctory interlude in the order of worship is to deprive our service of this heritage from the centuries.

The reading from the Bible also serves that need in worship which Paul has in mind when he writes Timothy that all scripture is "profitable for doctrine, for reproof, for correction, for instruction in righteousness."

Protestant worship is criticized because of the dominance of this didactic element, particularly in the sermon. We hear, it is said, too much exhortation, instruction, rationalizing; and the nonrational and mystical aspects of worship are neglected. What we need is a just proportion of the two. In such a balance, the Scripture lesson contributes an important element, in that its didacticism is tempered by other nonrational elements, as we will point out in a moment.

Here we may remind ourselves that much of the Bible was written down to be read for the instruction of very ordinary people, and that the long experience of the Church and of individuals testifies to its power to "instruct in righteousness." We often magnify the obscurities of a passage, forgetting that the obscurity may lie in our understanding and our manner of reading. The most lucid of translations into modern speech cannot insure us against this darkness. The hour of worship is incomplete when this nurture for mind and spirit in the lesson from the Scripture is wanting.

The didactic element in the reading from the Bible is modified by the power of the reading to serve our nonrational needs. The Scripture reading can help to evoke that mood of worship in which may be felt the experience described by Otto as the "numinous." The significance of the reading in this respect can be suggested in Otto's words:

"If a man does not *feel* what the numinous is, when he reads the sixth chapter of Isaiah, then, 'no preaching, singing, telling,' in Luther's phrase, can avail him. Little of it can usually be noticed in theory and dogma, or even in exhortation, unless it is actually *heard*. Indeed, no element in religion needs so much as this the '*vive vox*,' transmission by living fellowship and the inspiration of personal contact. . . . He who 'in the spirit' reads the written word lives in the numinous."<sup>1</sup>

When Otto speaks here of the "*vive vox*," and the "transmission by living fellowship and the inspiration of personal contact," he is describing an experience eminently possible in the reader-listener situation. We fail to appreciate this possibility when we speak of the congregation as being "merely passive." Listening can be a most intense kind of activity. That it is often otherwise should be charged to dull preaching and indifferent reading, and not to the inherent nature of a speaker-listener relationship. The reading of the Bible calls for an overt activity on the part of the reader, while the response of the congregation must be largely covert; but the two kinds of activity can combine to create a sense of rapport between reader

<sup>1</sup> *The Idea of the Holy*, p. 63.

and listeners, and among the listeners themselves, that invites the intangible, mystical sense of communion with the Author of the Word Himself.

All this is to say that the Scripture reading stands in the order of worship as one of the chief moments, if not at times the chiefest, in which God speaks to the people. As the Word of God the Law and the Prophets were read in the Synagogue and the early Church. The Gospels came eventually to the place of high reverence because they were, as the third century "Canons of Addai" put it, "the seal of all the Scriptures," and were regarded as "representing our Lord Himself."<sup>2</sup>

When the Word is read, we know how God, "who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son," even unto us in the living, present moment. We feel ourselves to be one with the great movement which His Word initiates and sustained in history; we are edified and instructed in righteousness; and we are drawn into communion with those who hear, with us, His Word through faith, and with Him who speaks. To read and to hear the Word with the congregation is to enter into one of the deepest moments of worship.

## II

It must be admitted, however, that the Scripture reading in many churches falls short of this high possibility. A platform artist of national reputation, in preparing for a series of engagements next season in which she will read portions of the Bible, visited a number of prominent churches to observe how the reading should be done. She came back with the report: "I could not keep my mind on it; it was all humble-bumble." And anyone who has read from the pulpit to various congregations will have been impressed, and disheartened, by the seeming indifference of the people to this part of the service.

For this situation the minister is not wholly accountable. He is not required to read the Bible to satisfy an artist—indeed, his intention is quite beyond this. Neither is he entirely responsible for the fact that many Protestant church members give to the service less personal interest than they do as spectators at a movie. But he may fairly be accountable for a diligent effort to see that the reading is done effectively, and for the education of his people to a reverent response. What may be done to effect these improvements?

<sup>2</sup> E. Bishop, *Liturgica Historica*, p. 21.

At the beginning, the minister must come to a conclusion in his own mind concerning the place and significance of the Scripture reading in his order of worship. That conclusion, it is quite possible, will differ with the estimate given above. But whatever it may be, he must remind himself that his utterance will publish his attitude. If the Bible is irrelevant to his faith and worship, he cannot conceal this fact from his congregation nor avoid inculcating the same attitude in them. If he is persuaded that the reading is indeed the means by which the Word of God declares itself, that, too, is a light that cannot be hid. But the reading in some pulpits suggests that ministers are—as Thoreau said about men's estimate of life—"in a strange uncertainty about it, whether it is of the devil or of God. . . ." Until a steady opinion is reached by the minister, other steps he takes are likely to be profitless.

He must decide, also, whether the Scripture reading is to be an act of worship in its own right, or is to be subservient to the sermon. The question requires more ample treatment than can be given here. The need for expository preaching today surely must be conceded. But it may be asked whether our present order of service allows adequate exposition, on the one hand, or, on the other, does not do so at the sacrifice of a larger contribution which the Scripture reading can give.

In most orders the Scripture reading precedes the sermon by some minutes and the two are separated by other parts of the service, of varying mood and response, so that continuity from the passage to the sermon is impossible. The result is often compromising to both. The reading ends on a suspended note, as though to say, "You may not get the point just now, but hold this passage in mind until it can be explained in the sermon." And the sermon must take valuable time to re-establish the content of the passage before its exposition can be undertaken. From this standpoint, the happiest order would be the conjunction of Scripture and sermon, but such a practice has almost disappeared from Protestant services.

The subordination of the reading to the sermon exposes us to a more serious temptation. This is the choice of passage solely for its value as an illustration or a background for the sermon. The power of the reading to speak to our need and to evoke our worship is often sacrificed to the desire of finding a phrase or anecdote that will lend itself to clever manipulation. The result is neither worship nor edification. By this practice, moreover, the congregation come to think of the Bible as being



principally a source of facile illustration and catchy slogans—the last stages of degenerate “proof-texting.”

We have yet to find a way to bring about the serious and searching exposition of the Bible which we need. Meanwhile, we must do what can be done to insure that congregations hear the Bible read in a way that gives them instruction and awakens a deep sense of worship. Every reading is, in a profound sense, an exposition. Its possibilities will be more nearly realized if the Scripture lesson is treated as an independent act of worship, and if the choice of lesson and the presentation are guided by that point of view. This does not exclude a connection between Scripture and sermon; but it does suggest that in such a connection, the sermon should arise from the Scripture, rather than the reading subordinated to the purpose of the sermon. We can well ponder here the advantages accruing from the use of the lections for the Christian year, as followed in the liturgical churches. Through their use the congregation hears during the year at least the most significant parts of the Bible—a tremendous consideration when we remember that many people have no other knowledge of the contents of the Bible than that gained from the readings in church. The readings by this plan are combined, also, with the whole pattern of worship so that during the hour all the varied needs and moods of worship are met, giving, as Milligan says, “the unity of a complete service of Divine Worship, in which each devout mood of the people, with all their wants, finds adequate and harmonious expression.”<sup>3</sup>

Again, the significance of the reading from the Bible can be enhanced by a proper setting in the order of worship. Radio advertisers know that a “spot ad” is lost unless introduced in a way that attracts the attention of the listener and concluded so as to give an emphatic climax. The Scripture reading deserves these advantages far more, but often comes off far less fortunately.

The movement of this part of the service should include at least three elements: (1) An invocation of the Word by the people. (2) The reading of the Word as God’s response. (3) The people’s response to the Word given. In a formal setting, these phases can be seen in the Lutheran liturgy. The collect for the day prepares the congregation for the special Word of the day; the reading of the Epistle and the gospel answer the petition of the collect; and the response of the congregation

<sup>3</sup> *The Ministry of Worship*, p. 60.

is given in the singing of the "Gloria Tibi," and "Praise Be to Thee," and then in the repetition of the Creed in which the people affirm their faith in answer to the Word given.

In many Protestant orders, however, almost anything may intrude before and, especially, after the Scripture reading. Surely a more appropriate sequence can be provided than that in which we move, let us say, from Paul's declaration that nothing "can separate us from the love of God which is in Christ Jesus," immediately—and without benefit of pause or change of voice—to a reminder that the "Pals Club" meets Tuesday evening. Even an anthem may fall short of being an appropriate response by the people to the Word. Indeed, it is not always possible to know whether the anthem is God speaking to the people or the people responding to Him, or an aesthetical intrusion by an uncommitted third party.

A number of simple procedures can be arranged to give the reading its proper setting. A sequence that begins with the invocation, with possibly the Lord's Prayer, can proceed effectively through the responsive reading, the "Gloria," and then the Scripture lesson. A simpler approach can be made through the singing of a hymn which voices the need and desire of the congregation for light and comfort and strength. A number of versicles, though somewhat more formal, are also possible for the average choir and congregation.

At the conclusion of the reading, similar actions can provide an appropriate emphasis and response to the message received. One effective movement is that which leads us from the Scripture through an interval of silence to the general prayer, concluding with the Lord's Prayer and choral response. The value of this order rests somewhat with the spirit of the prayer. If the silence can be used as a time of meditation prompted by the Word read and if the prayer reflects the influence of the message as it voices the praise and petition of the congregation, a full unity of movement will be felt. We may not choose to follow the custom in which the people stand during the reading of the gospel, and sing the response at its conclusion; but the least that can be done is to follow the reading by a hymn, appropriate as a response.

### III

When the Scripture reading has been invested with its full meaning as an act of worship, when it has been liberated from the domination of

the sermon and set within an order that prepares the congregation for its reception and evokes their response to the message, one requisite still needs to be met: the oral reading itself must be done effectually. From this obligation the reader can excuse himself neither by reliance on the established dignity of formal liturgies, nor by a trust in spontaneous inspiration.

As the very minimum the lesson must be read, as the rubric of the English Book of Common Prayer states it, "distinctly with an audible voice." But we can require also that it be read with a voice expressive of distinctions in meaning and nuances of emotion by which the message is communicated to those listening. This communication demands its full preparation. After twenty years of reading aloud from the Bible we may have gained a certain facility at getting through without conspicuous errors; but we ought not confuse this glibness born of habit with a true comprehension of the passage and its full transmission to others. Worthy reading of the Bible, like sound preaching, cometh by "prayer and fasting"—by constant study and discipline.

Most of all, the reader must give himself up to the message, becoming only its vehicle. The Word is for him as much as for any of the congregation. His aim in reading is to see to it, as Kierkegaard said of the religious speaker, that "the admonitions bind him before they pass on to somebody else." As he reads, therefore, all thoughts of personal impression, all estimates of what he does as an aesthetical effort, drop away, and he prays, as it were, while he reads, that he may be the means, "crystal clear," by which God's Word addresses itself to all present.

There can be little doubt that the distressing years now deepening about us will intensify the hunger of Protestant congregations for worship that nurtures the spirit and that expresses and satisfies their deepest feeling after God. We will do well to provide them with bread, not stones; and to that end, take care that the reading from the Bible in the service shall indeed be food for them. Therefore, in the admonition that Archibald Hall wrote in 1770, let us "read the Word of God with *unfeigned esteem and delight*," remembering that, "the perfections of God shine with brighter glory in His Word than they do in any of His works."

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# The Continuity of Evangelical Life and Thought

ROSS W. ROLLAND

## I

**F**OR some men life unfolds in a simple and direct progress from beginning to end. These we might call the once-born men. But there are others whose life is marked by a great break, by a spiritual divide, by a revolution through which they find at last their true selves. These are the twice-born men, and of four of these, who are arbitrarily selected as examples, we shall speak awhile.

Paul is the first. His whole life falls into two distinct parts, separated by his conversion. Neither his thought nor his work can be understood without reference to that experience, and through that experience Paul found his message.

We first see him as the opponent of the Christian religion. He has acquiesced in the death of Stephen. He becomes the ardent persecutor of all followers of "the Way." For he sees in them a threat to the law, which is to him meat and drink. For that law is the special gift of God to His people and to keep it is the way of life. "He must know the law, he must keep the law, he must teach the law."<sup>1</sup> But his is the intolerance of the uncertain. For in place of good desires he finds that apparently the law only arouses evil; instead of being righteous under the law he follows after unrighteousness; and in all this pursuit of good the law offers him no power to accomplish it. Restless and dissatisfied, though terribly in earnest, he sees that the lowly disciples of the despised Nazarene possess that which he wants—righteousness, joy, peace.

In the midst of his persecutions Paul sets out for Damascus with instructions for the local synagogue to aid him in his work of uprooting this heresy. And then it happens! On the road he has a vision of the risen Christ. "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (II Corinthians 4:6). This new experience which comes to him changes his life and his faith. It is typical of Paul, both as a man of thought and a man of action, that he proceeds to

<sup>1</sup> Rainy, *The Evangelical Succession*, Vol. I, p. 10.

look full in the face the meaning of this experience and then to shape his life accordingly. Loyal and courageous service to his Lord is the result.

Augustine was a seeker also. To Carthage, to Rome, to Milan he wandered. He was attracted to Cicero, to the Manichaeans, to neo-Platonism.

"Thus with the baggage of this present world was I held down pleasantly, as in sleep: and the thoughts wherein I meditated on Thee, were like the efforts of such as would awake, who yet overcome with a heavy drowsiness, are again drenched therein."<sup>2</sup>

For with all his growth of knowledge Augustine did not grow in self-control.

"What said I not against myself? with what scourges of condemnation lashed I not my soul, that it might follow me, striving to go after Thee! Yet it drew back, refused, but excused not itself."<sup>3</sup>

Then came the golden hour—

"A little garden there was to our lodging, which we had the use of. . . . Thither had the tumult of my breast hurried me, where no man might hinder the hot contention wherein I had engaged with myself, until it should end as Thou knewest, I knew not. . . . Thus soul-sick was I, and tormented, . . . when, lo! I heard from a neighboring house a voice, as of boy or girl, I know not, chanting, and oft repeating, 'Take up and read; Take up and read.' Instantly my countenance altered, I began to think most intently, whether children were wont in any kind of play to sing such words: nor could I remember ever to have heard the like. So checking the torrent of my tears, I rose; interpreting it to be no other than a command from God, to open the book, and read the first chapter I should find. Eagerly then I returned to the place where Alypius was sitting; for there had I laid the volume of the Apostle, when I arose hence. I seized, opened, and in silence read that section, on which my eyes first fell: 'Not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying; but put ye on the Lord Jesus Christ, and make not provision for the flesh to fulfill the lust thereof.' No further would I read; nor needed I: for instantly at the end of this sentence, by a light as it were of serenity infused into my heart, all the darkness of doubt vanished away. Then putting my finger between, I shut the volume, and with a calmed countenance made it known to Alypius."<sup>4</sup>

Thus Augustine came to self-control, and in the light of this experience he was able not only to labor diligently and faithfully with his people as the empire fell before the invaders from the north, but he was able also to turn their eyes from the perishing city built by man to that lovelier home established by God.

Luther became an Augustinian monk because of a sobering experience with natural phenomena. As a monk he became an earnest seeker after

<sup>2</sup> The Confessions, Book VIII, v. 11.

<sup>3</sup> *Ibid.*, Book VIII, vii, 18.

<sup>4</sup> *Ibid.*, Book VIII, viii, 19; xi, 25; xii, 29-30.

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God's favor. He became known for his active piety, far outshining his brethren in his endeavors, and still his soul continued to be restless. "If ever monk got to heaven by monkery," he said, "I might have done so."<sup>5</sup> Then from the New Testament came a word of Paul's to bring new vision and understanding to Luther. He appropriated a great meaning: "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law" (Galatians 2:16), and he found satisfaction for his restless spirit. He discovered that this inner peace of soul was not something you earned, but that it was something God gave you.

From this experience came that creative energy that transformed the religious life of Europe and in its outreaching influence touched and changed every aspect of life. It was this dynamic power that enabled Luther to defy both church and state in a positive affirmation of the individual's independence and rights.

"... having been conquered by the Scriptures referred to and my conscience taken captive by the word of God, I cannot and will not revoke anything, for it is neither safe nor right to act against one's conscience. Here I stand, I can do no other. God help me. Amen."<sup>6</sup>

And so we come to that dramatic tale of a reawakening of the moral and spiritual life of western Europe.

Wesley, when first we meet him, is a methodical pursuer of salvation. Detailed moral duties, self-imposed spiritual exercises, mark his everyday life. As a missionary, whose "chief motive, to which all the rest are subordinate, is the hope of saving my own soul,"<sup>7</sup> he had little success. Returning to England he continued in his endeavors to force his way into the kingdom of God.

"I continued then to seek it . . . till Wednesday, May 24th. . . . In the evening I went very unwillingly to a society in Aldersgate Street, where one was reading Luther's preface to the Epistle to the Romans. About a quarter before nine, while he was describing the change which God works on the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for salvation; and an assurance was given me that He had taken away my sins, even mine, and saved me from the law of sin and death. . . . I then testified openly to all there what I now first felt in my heart."<sup>8</sup>

With this inner experience Wesley launched out upon a course of outer

<sup>5</sup> Salmond, *The Evangelical Succession*, Vol. I, p. 265.

<sup>6</sup> A. C. McGiffert, *Martin Luther*, p. 203.

<sup>7</sup> J. H. Wilson, *The Evangelical Succession*, Vol. III, pp. 152-153.

<sup>8</sup> *Ibid.*, Vol. III, p. 156.

action, preaching an average of fifteen times a week, traveling constantly up and down the British Isles, publishing over two hundred volumes as the result of an enormous amount of reading, and through it all founding and evolving an organization to conserve and channelize the spiritual awakening that transformed the face of England.

Different though these men were in many of the external characteristics of life—a brilliant Jew in the first century, a hot-blooded North African in the fourth century, an explosive German in the sixteenth century, a methodical English dialectician in the eighteenth century—yet there were some aspects of agreement in the conditions under which they came to a saving knowledge of Jesus Christ, for each had mothers of exceptional spiritual strength (probable in the case of Paul, outstanding in the case of Augustine and Wesley); all had been earnest students of classical learning, though Luther's later rejection of any interest in this field constituted a striking weakness; and all were in their early thirties when they had their experiences. But deeper than any such differences or similarities was the great fact that each had undergone the same spiritual experience and each proclaimed the same great truth, "The thing which a man cannot do for himself, God is ready to do for him."<sup>9</sup> And in the productive energy released by and through this experience each brought to pass events that not only changed the course of history in their day, but also are influencing our own life and times.

## II

The two essential notes of evangelical experience are a sense of human failure and a sense of divine aid. The great influence that "The Confessions" of Augustine have exerted on Christian thought is derived from

"the clearness with which it exhibits that it is in the will the battle is lost or won, and that by sin the will is bound; and from its constant ascription to God of that watchful, loving aid which makes the soul victorious."<sup>10</sup>

Paul Elmer More recognized this intellectually when in discussing Augustine he said:

"Salvation must spring from a total change of a man's nature into conformity to the divine nature. . . . It must proceed . . . by the outstretched arm of God. Conversion is the result of God's free Grace working miraculously upon the soul, . . . ."<sup>11</sup>

<sup>9</sup> L. H. Hough, *The Civilized Mind*, p. 95.

<sup>10</sup> Marcus Dods, *The Evangelical Succession*, Vol. I, p. 61.

<sup>11</sup> More, *Shelburne Essays*, Vol. VI, p. 95.

His following words reveal that he did not clearly and fully understand what he was discussing when he complained that Augustine was not the sinner he claimed to be, and being unaware of the "moral realism" involved in all experiences of conversion, he proceeded to discuss merely the intellectual results of Augustine's meeting with God.

To a large extent all these men who have met the living God face to face have not so much radically overhauled the intellectual content of what they held to be true as they have radically shifted the emphasis. This means that all is re-examined and re-evaluated and rearranged. The results are that what was before merely a structure of intellectual belief now becomes vital and alive, a burning message rooted and grounded in a living experience. This is what Paul Elmer More failed to see or at least could not understand when he wrote the *Shelburne Essays*.

The common tendency of men is to accept a metaphysic either implicitly or explicitly and then in the light of that to build up the structure and content of their intellectual views. But the evangelical who is true to his experience will test all by that experience and from it construct a metaphysic which will support and defend his starting point. The possibilities of error are less in this case than if we accept a metaphysic which promptly becomes a strait jacket into which we force all our beliefs. Too often the evangelical experience has been betrayed at this point, and the result has been that we have the various criticisms which complain that evangelicalism is either overrational or oversentimental, that it is too individualistic or not individualistic enough, that it overemphasizes free will or places too much emphasis on the sovereignty of God, that it either rejects the world or becomes too much a part of it, that it tends to separatism or is top-heavy with organization.

It needs to be recognized and constantly kept in mind that none of these errors are inherent in the evangelical tradition, but that all have arisen as historic limitations through the various personalities who have given expression to them. In other words, none have appeared consistently with the manifestations of the evangelical experience.

We would claim that the evangelical type of experience, as exemplified by Paul, Augustine, Luther, and Wesley, is the greatest and most penetrating point of power in the Christian religion. The personal experience of the Divine grace, whether it comes as a fulfillment or as deliverance or with aspects of both fulfillment and deliverance, must be considered the most important fact of human life. Further, even though there are many

who would vehemently disavow this claim, it is possible for any man to find and be found by God through this same saving belief in Jesus Christ. For as James Denney and Robert Dale, among others, have pointed out in their respective books, *The Death of Christ* and *The Atonement*, and as John Bunyan has powerfully described in his Christian classic, the cross is not only the central point of Christianity, but it is also the "greatest strength" of the evangelical type of experience.

Historically, there has always been a profound connection between the doctrines men held and the devotion they exhibited, between the experience they underwent and the theology they proclaimed, and this is especially true of the evangelical tradition. The august sovereignty and personality of God, the divinity of Jesus Christ, the deadliness of sin, the redemption of men through the death of Christ, His resurrection, the new life which is the gift of the Son of God, the assurance of a glorious immortality after death—these are some of the great doctrines that are associated with the names of those whom we would consider as members of the evangelical tradition. Their theology can be characterized as being fundamentally the same in almost every case, the difference usually arising in regard to the attire in which the thought forms of the various ages led these men to adorn and beautify the gospel.

All these men were firm in their belief that without the clear recognition of the divinity of Christ there could be no adequate doctrine of the Atonement, nor could we effectually hold, which it is of the very essence of evangelical doctrine to hold, that our Lord has power to bestow the Holy Spirit and in that action to save us from our sins. "It is Christ that died—yea, rather, that is risen again" (Romans 8:34). He "loved me and gave Himself for me" (Galatians 2:20). This is the keynote of the evangelical message. Richard Baxter and Count Zinzendorf, like all evangelicals, were under an inner compulsion to write and speak of the great central articles of the faith. The sinful and lost state of all men, the divinity of Christ, the expiation of sin by the death of Christ, justification by grace through faith, regeneration by the Holy Spirit—these are favorite topics. W. R. Nicoll has summed it all up in the phrase:

"For Evangelicalism, which insists on the soul's direct approach to Christ, its everlasting union with Him, the awful hazards of the future, and the terrible needs of perishing man, ought to issue in lives high, simple, heroic, unworldly, and devoted."<sup>11</sup>

<sup>11</sup> *The Evangelical Succession*, Vol. III, p. 69.

## III

Let us now turn our attention to the standards by which these men judge the content of the evangelical faith and thought. What are the criteria which they erected and by means of which each doctrine has to conform in order to take its place in their intellectual formulation of Christian truth? In answer we must say that the authority of the Christian religion is to be found in the way in which it speaks to the mind, the conscience, the heart, and the will. It is in the way in which it can organize all the forces of life efficiently for one great purpose and keep them moving at the highest standard of activity that its power is to be seen.

Thus the evangelical experience is seen to become the primary authority because it speaks to the whole of life. W. H. Goold in writing of John Owen says that which can be applied to all these men,

"It is important to dwell on the saving change which the great Puritan divine underwent, as it is in reality the key to the events of his life, and to the character of his whole theology."<sup>12</sup>

Dean Hough, in discussing the importance of Aldersgate, sums up the place of the evangelical experience as the key to John Wesley's outlook on life in words which could be applied to all in the great company of those who have had this experience and rightly gauged its importance:

"The experience itself set a standard for all his thinking and judgment and gave him something by means of which he could move through all the kinds of tragic difficulties which came to him in the days which followed."<sup>13</sup>

With this as the foundation which urges their minds to a consideration of truth and life, which controls their consciences, and which empowers their wills to do the will of God in their own individual lives as well as out in the world of men, all evangelicals see the Bible in its true historical relationships, and use it as the source book of all Christian knowledge. When we consider the number of these men whose experiences of the loving grace of God have been touched at vital points by the agency of the Bible, then we come to a deeper realization of the value they placed upon it and the reason which prompted so many to take a personal part in translating and distributing the Word. Among those who have felt its influence in their experience of conversion were Augustine, Luther, Calvin, Knox, Bunyan, and Wesley, while Wyclif, Luther, and Wesley were greatly interested in its being translated and distributed to all. Little wonder

<sup>12</sup> *The Evangelical Succession*, Vol. III, pp. 6-7.

<sup>13</sup> *Free Men*, p. 228.



Hitler wishes to be rid of the Bible! Little wonder so many present-day Christians want to emasculate it! Little wonder it is the best of best sellers and yet often the least read and most misunderstood of any book!

When we examine more closely the lives, experiences, and thought of these men, we are led to see that in many ways their view of the grace of God is central to their thought and lives. The further we carry our investigation the more apparent it becomes that this doctrine is the touchstone which most adequately expresses to these men what has come to pass in regard to their relationship with God and His Son. For all of them it remained true that the vision of the God of grace was necessary if they were to believe in the grace of God. It is this joyous experience of the Divine grace which best expresses the central drive of the evangelical Christian. This is clearly seen by all those who stand in the line of the evangelical tradition and in that light this belief was firmly held and taught. Luther expresses it, "We also, by the grace of God, have received the power of interpreting the Scriptures and of knowing Christ, which is not possible without the Holy Spirit" (Catechetical Writings). Or to view it from another side, C. H. Dodd comments on Paul's belief in and use of "Justification by grace through faith":

"This means that the 'righteousness of God' becomes ours, not by the assertion of the individual will as such, but by the willingness to let God work. The critical moment in the religious life, according to Paul, is the moment when one is willing to 'stand and see the salvation of God.'"<sup>15</sup>

What is grace? It is the Spirit of God quickening to life the soul and will of man. It is that power of God which makes it possible for men to have an immediate and sustained sense of fellowship with God. It is the basis of a living faith in a living God which brings living fellowship to fruition in a life of service. It is the touch of God which makes a man a burning evangelist seeking to bring to other men this same splendid and most vital experience. "This shattering transforming sense of the grace of God is the defining matter to Luther."<sup>16</sup> And, we could add, to Paul, to Augustine, to Calvin, to Wesley, to any man who has experienced it. If we approach it in this light we come to agree with George Adam Smith's statement that,

"No message has ever yet in all history transformed individuals and lifted whole races to the higher life short of the evangelical—that of His free grace God became Man in Christ Jesus to reconcile the world unto Himself."<sup>17</sup>

<sup>15</sup> *Meaning of Paul for Today*, p. 108.

<sup>16</sup> L. H. Hough, *The Christian Criticism of Life*, p. 76.

<sup>17</sup> *The Evangelical Succession*, Vol. III, p. 188.

From this understanding of grace we are led naturally and simply to the question of true freedom, especially as it has found evangelical expression in the spiritual life of man. Now there are two types of freedom. There is that freedom in which man insists that he be allowed to decide whether he will submit himself to any authority or not. It is based on a sharp consciousness that man is responsible and must choose. But it all too often stops there and becomes a belief in the self-sufficiency of man. The result is that choices are made that not only tend to accept the lesser alternatives, but also in the end bring the discovery that no longer is there any real power to perform adequately what has been chosen. Then there is that freedom which finds that a man is made independent by the grace of God. Paul's watchword was "For liberty you were called" (Galatians 5:13), and as C. H. Dodd points out, "This liberty rested upon a personal and inward relation to Christ."<sup>18</sup> Only on this basis will choices be made that will tend toward the higher values of life.

Admittedly, this does not much more than touch the whole problem of the relation of grace to free will. Nevertheless, it should be noted that too often discussions of the relation of grace to free will are carried on with no adequate understanding of the distinctions suggested here and that this probably would help account for the presence of the great heat and smoke that obscures what little light is to be found in the discussions. For it can be held that the evangelical basis for freedom has the foundation which is established on the Rock. As W. G. Blaikie affirms:

"The agreement of the 'Evangelical Succession' in their views of Divine grace, and in their attitude toward it, is certainly not to be accounted for by any process of evolution from within—it has come to pass because these men have been specially taught of God."<sup>19</sup>

These men saw that true freedom results from submission to the will of God. As George Matheson so adequately expressed it,

Make me a captive, Lord,  
And then I shall be free;  
Force me to render up my sword,  
And I shall conqueror be.

Thus, "Not my will, but Thine, be done," is the supreme prayer, the final faith, and the source of power for the evangelical Christian.

<sup>18</sup> *Meaning of Paul for Today*, p. 23.

<sup>19</sup> *The Evangelical Succession*, Vol. II, pp. 177-178.

## An Ancient Hymn—The “Te Deum”

ARTHUR F. MABON

FOR some time my attention has been definitely directed to the ancient hymn, familiarly known as the “Te Deum.” It may have been a prompting of the subconscious mind, for long ago the stately and noble phrases of this early Christian confession made a deep impression upon me. Of late I have found it to be an almost daily companion. Over and over again I have been repeating its rhythmical lines. I have been growingly fascinated by its majestic, yet simple structure. I have been won to its appeal by the warm, personal and sincere devotional spirit which suffuses it. For my part I am persuaded that no other hymn of Christendom expresses so clearly, so comprehensively and so confidently the common faith of all Christian believers. This article, in no sense critical, textually or doctrinally, aspires to be nothing more than one of grateful appreciation.

Yet something necessarily should be said about the origin and authorship of this old hymn. This can be briefly done, for nobody now knows with any degree of certainty who composed it; and nothing is now assuredly known of its origin. We do know that its earliest title was “Te Deum Laudamus,” taken from its first three words. It was sometimes styled “*Hymnus Ambrosianus*”; again, a hymn of “Sts. Ambrose and Augustine,” from the tradition that it was spontaneously composed by these saints on the night of St. Augustine’s baptism. This tradition has been generally rejected. There is said to be an eighth- or ninth-century manuscript which attributes it to St. Hilary of Poitiers. A more recent theory advanced is that it was the work of Nicetas (335-414), Bishop of Rameciana in the Roman Province lying between the lower Danube and the Carpathian mountains, known as Dacia. It would be pleasant to associate the “Te Deum” with this Bishop because of the description given of him by his friend, St. Paulinus of Nola. He has told us how the Bishop, journeying homeward from his Apostolic labors in the cold regions of the north, was greeted everywhere with joy because he had “melted the icy hearts of men by the warmth of his divine message. He had laid the yoke of Christ upon races which had never bowed the knee in battle.” Of these labors of Nicetas, St. Jerome has also spoken, declaring that this missionary

Bishop "had spread Christian civilization among the barbarians by his sweet songs of the Cross."

A further reference to its origin may be made. There are some lines of Cyprian (200-258), Bishop of Carthage, concerning "*apostles*," "*prophets*" and "*martyrs*" almost identical with the hymn itself. In view of this the query has been raised, may not Cyprian himself have appropriated these lines from some hymn then extant? If such were the case, that would place its origin back to a very early period which, according to Julian, would not be historically improbable on the supposition that verses 1-10 were a Greek hymn dating back to the second century and known in a Latin form in the third century. In this connection it may be added that some hold there are really three apostolic hymns here which were combined at successive periods to compose the present form. Certainly the hymn falls naturally into these easily discernible divisions. The whole hymn is made up of twenty-nine verses, a verse in this case being one line or more. Part one, of thirteen verses, is a complete hymn of praise in itself and concludes with the Doxology to the Holy Trinity. Part two is of seven verses and celebrates the glory of Christ: His humble birth, His vanquishing of death, His enthronement on the right hand of God and His coming to be our Judge. The final portion of nine verses consists of a series of supplications for salvation through the Divine Mercy, the whole concluding with a personal petition, in contrast with the collective confession of all that precedes, a prayer of solemn trust and yearning entreaty, "O Lord, in Thee have I trusted, let me never be confounded."

Without elaborating further upon the origin and the several parts of the "Te Deum," this article proposes to comment briefly upon its general character, upon some of its more prominent features and upon its significance and value for our own times and for all Christian believers.

Wherever this ancient hymn came from or whoever composed or formulated it, here, beyond all peradventure, is something which sprang out of the deep devotion of the human soul. This is not the least to be considered in one's thought of its unfading glory. For it is a glorious hymn, glorious in its exalted theme, glorious in its harmonious proportions, glorious in courageous and confident affirmations, glorious in its subduing power, tumultuously glorious in its successive outbursts celebrating the Divine Glory: "*heaven and earth are full of the majesty of Thy glory*"; "*the glorious company of the Apostles praise Thee*"; "*Thou art the King of glory, O Christ*"; "*Thou sittest at the right hand of God in the glory*

of the Father"; "make them to be numbered with Thy saints in glory everlasting." But beyond all verbal ascriptions, this glory is more deeply sensed in the spirit of its entire content.

May we not here interject the question, Should not this element of glory be made the high note in all Christian confession? For in reality this hymn is a creed. The essential spiritual concepts of the Christian faith make up its surging volume and measured cadences: the sovereignty of God, the eternal Sonship of Christ and His redemptive sacrifice, the fellowship and unity of the Church, the belief in immortality and the dependence of all men on the everlasting mercy. If one notes an absence in this confession of Christian social obligations, this is an absence which frequently has been noted in the great historic creeds of the Church. But this need not be disturbing, for this is a hymn to God and social recognitions and obligations are certain to follow when life flows out from its true spiritual source. Let it be repeated that this is centrally and essentially a hymn of Christian praise. Other hymns of adoration abound, especially when we think of those drawn from the treasury of the Hebrew Psalter, hymns to the Divine Creator, to a beneficent Providence, to a merciful God. But here is something added, that more which makes the Christian faith, as we believe, the completing faith of all faith.

One can hardly overlook the sequence and order of this Christian hymn. It begins with adoration and concludes with supplication, and not vice versa. Praise should always come before petition. Our Lord made this clear when He taught His disciples, saying: "After this manner therefore pray ye: Our Father which art in heaven, hallowed by thy name." Only after this higher recognition and acknowledgment were they to say, "Give us"—"forgive us"—"deliver us." St. Paul understood this without doubt, for he taught the early Church that thanksgiving precedes the making of request known unto God. So this great hymn begins resoundingly and movingly, "*We praise Thee, O God; we acknowledge Thee to be the Lord.*" And besides ourselves, all the earth, that is to say, all nature; all celestial beings and the heavenly powers; all apostles, prophets and martyrs; the holy Church throughout *all the world*; all, all come before Him with glad acknowledgment. Only at the end comes humbly and fittingly the supplication, "*Let Thy mercy be upon us, as our trust is in Thee.*"

In the Roman Breviary, the "Te Deum" is appointed for Matins. Thus it has been regarded as a morning hymn. This is a beautiful idea

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and might be commented upon at some length. But we pass on to one further observation of general character: the "Te Deum" is largely phrased in biblical terms. In it we have an echo of the Trisagion of Isaiah, "*Holy, Holy, Holy is the Lord of hosts.*" In it the angels sing, even as they sang over the plains of Bethlehem. In its "*Day by Day we magnify Thee,*" we may feel ourselves in the company of Mary who had her own particular Magnificat. In its "*O Lord, save Thy people and bless Thine heritage; govern them also and lift them up forever,*" we have an ancient Psalm incorporated bodily into its fabric. For the most part its language is that of the Scripture: "*All the earth doth worship Thee*"; "*Heaven and earth are full of the majesty of Thy glory*"; "*Thou art the everlasting Son of the Father*"; "*Thou sittest on the right hand of God*"; "*Thou shalt come to be our Judge*"; "*Redeemed with Thy precious blood,*" and repeatedly, "*O Lord, have mercy upon us.*"

The appeal of the "Te Deum" is the appeal of the sublime, of solid strength, of towering majesty. It is like the appeal of a lofty mountain, or of the ocean with its vast depths and ever-extending horizon, or of the heavens on a glittering starry night. Majesty wherever we behold it, whether in nature or in human stature, even physical, especially moral, or in painting or music or scientific achievement, is bound to arrest attention and excite wonder. And here the "Te Deum" stands out in sublime grandeur. Here are utterances which have to do with the eternal. Here is the "bigness" which includes "*heaven and earth and all the powers therein,*" "*the holy Church throughout all the world,*" "*the opening of the kingdom of heaven to all believers.*" Here, too, is the strength of bold acknowledgment, of public affirmation, of humble trust in the face of all worldly arrogance and human distrust.

It is a majestic hymn, but it is no less simple, tender, suppliant, especially in its concluding strains. How simple it is in design and arrangement! In no degree is it involved. Each verse, complete in itself, flows freely into the next. Each division gives way naturally to what follows. Frequently it has been pointed out that what is truly great is always simple, and this observation is no less justified here than elsewhere. To be sure, the simplicity here noted includes far more than that of structure. Here are displayed for us some very simple principles and requirements. These are—that God is to be praised and we are to praise Him: that the Lord is to be acknowledged and we are to acknowledge Him; that the glory of Christ is in His humble birth and in His overcoming the sharpness of death, and

surely this is something to be fittingly recognized and proclaimed far and wide; and because He shall come to be our Judge, we therefore need His help, *"help Thy servants, whom Thou hast redeemed with Thy precious blood; make them to be numbered with Thy saints in glory everlasting."* But there is to be more than the awaiting of that great day. It is daily mercies we should crave: *"Vouchsafe, O Lord, to keep us this day without sin. O Lord, have mercy upon us. O Lord, let Thy mercy be upon us, for our trust is in Thee."* So we are drawn to it again because of its simple, tender and beseeching accents.

As we have seen, the "Te Deum" is a very old hymn, but in no degree is it antiquated. None of its original vitality seems to have vanished; none of its appeal has become stale. There is nothing of "old stuff" about it. The power of self-renewal is within it. Furthermore, it is free from all narrow sectarianism. It is catholic in scope and personal in application. At times some of us have become quite wearied with what is repeatedly called "this modern age" and the "modern mind," as something wholly dissociated from every age and every mind of other periods. Proper as such differentiations may be within certain areas of thought and life, there are some requirements which are common to every age and every mind. And because the "Te Deum" has to do with basic elements, it voices the aspirations, the needs and the satisfactions of our own hearts as if it were of today and not a creation of many centuries ago. It is the eternal which is perennially and neverfailingly new. And what we are concerned with in this ancient hymn is the eternal, the eternal God Himself, the eternal praise which He evokes and demands, and the eternal life which He imparts to all whose souls "are restless until they rest in Him."

And now I am daring enough to ask, What should be the significance and value of this ancient confession for our own day and generation? Unfortunately there appears to be much to support the view that it has very little significance, and for many no significance at all. It is true that it has an appointed place in the ordered service of the Roman Church; also of the Anglican and Episcopal Church and perhaps other communions. In nonliturgical churches, its usage at best is only occasional. In many of these it may be said to be virtually unknown. I have been amazed to discover that it has been omitted either wholly or in part from some of the newest and carefully edited hymnals. This could hardly be for the reason that its sentiments are unacceptable. It is more likely due to the fact that many congregations are accustomed only to the lyrical form of

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church hymns, in contrast with that of the Canticum. Even when used, the "Te Deum" is more often a "choir piece" or anthem rather than a congregational hymn of praise. Admittedly few congregations could join in the usual musical settings of the "Te Deum." They are much too difficult. They are designed for trained voices only, and we can readily see a reason for this. Writers of musical compositions for church worship, to whom we owe an incalculable debt, have been quick to seize upon the wealth of material in the noble lines and lofty sentiment of the "Te Deum" and have sought to translate them into equally noble musical form. But if I may say so, the results often appear to be too artistic, too refined or too complicated for general appreciation and participation. It may be that no congregation is capable of joining unitedly in the singing of the "Te Deum" even in simpler form, except it be trained to do so. But I am confident there is no congregation which cannot be so trained; and I am equally confident that the reward of such training would be gratifying in the highest degree to all concerned. I never heard the "Te Deum" rendered with such moving effect as in a Moravian Church by the entire congregation of West India Negroes. This was many years ago, but I have never heard anything to compare with it and I have never forgotten it. As I recall that memorable experience, there was not a note of music before that congregation or a word of the text. It was without doubt the result of training and of early training. If I could live over my ministry again, one thing I think I would make every effort to accomplish, I would seek to make the great affirmations of the "Te Deum" familiar to my people, so familiar that they could repeat them from memory, and so joyously familiar that they would not be satisfied until their acknowledgments burst forth into song.

Because of these precarious days which have fallen upon the whole world, I believe there is a further reason why this ancient hymn should be more widely recognized and valued by the whole Church in its ecumenical character and by every Christian believer. Every nation has seen the value of its national anthem to draw its people together and to arouse and sustain their devotion to its interests. Communism has leaped beyond all national boundaries with its Internationale. Here is a hymn which affirms that *"the holy Church throughout all the world doth acknowledge Thee, the Father of an Infinite majesty."* It seems almost made to order for these our times and for universal praise. Irrespective of all ecclesiastical distinctions, the entire Christian Church is facing a world which in large part does

not praise God, which does not acknowledge Him to be the Lord. Surely that segment of society which is called the Church is bound always to stand forth and declare its faith with the utmost confidence. In praise of this faith, is there a more fitting form at hand for this purpose? It is a bold faith, the faith of this confession; it is a heartening faith; it is a unifying faith; it is a faith to be caught up and wafted throughout the world on the wings of song. And we are confident that a faith which can be sung will be a conquering faith.

In the account of the Last Supper which is given in the Gospels, it was written, "and when they had sung a hymn, they went out into the mount of Olives." Scholars tell us that the hymn, there and then sung, was a part of the Hallel. It was a Hallelujah and a Hallelujah lifted up in the face of the tragic hours culminating at Calvary: "O, praise the Lord, all ye nations: praise Him all ye peoples; for His merciful kindness is great toward us and the truth of the Lord endureth forever." Not with a dirge did our Lord and His disciples go out from the upper room into the deep shadows. They went out with a "Te Deum." Hence, should we not learn that "Te Deums" are not for high festival days only, for times and occasions when the spirit is exultant from achievement. They are for days also which "try men's souls." And the great Christian "Te Deum" is for these days of world tribulation. When these present evil days are over and peace once more is restored to this stricken world, there will be occasion for a grand and glorious "Te Deum" in which all devout souls everywhere will freely and gladly unite. But were it *now* more generally known and felt and voiced, even in the midst of this desperate struggle and with perhaps still darker days ahead, this ancient hymn could stir the heart of "*the holy Church throughout all the world*" to its depths and help bring to a world in anguish the sure promise of "redemption and release."

And now as for ourselves individually, the repetition of these wonderful sentences from time to time should prove to be a source of fresh assurance and of renewed inner strength and peace. Such an exercise need not be considered merely a form of spiritual discipline, although some such discipline is imperative for the health of the soul. I believe it will be found to be one of the most natural and noble expressions of our own deeper feelings and better desires. We know well enough that individually we have little to praise in ourselves. But it is good to think that we may awaken in the morning with this hymn of praise in our hearts and to say daily:

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*“We praise Thee, O God: we acknowledge Thee to be the Lord:*

*Day by day we magnify Thee and worship Thy Name ever world  
without end. . . .*

*Vouchsafe, O Lord, to keep us this day without sin: . . .*

*O Lord in Thee have I trusted, let me never be confounded.”*

It will be noted that there is no “Amen” to the “Te Deum,” that word of four letters which have been the universal and final expression of praise and prayer. But does the “Te Deum” need this? Is it not of itself throughout the great “Amen” which echoes across the Christian centuries?

We praise thee, O God; we acknowledge thee to be the Lord.

All the earth doth worship thee, the Father everlasting.

To thee all Angels cry aloud; the Heavens, and all the Powers therein;

To thee Cherubim and Seraphim continually do cry,

Holy, Holy, Holy, Lord God of Sabaoth;

Heaven and earth are full of the Majesty of thy glory.

The glorious company of the Apostles praise thee.

The goodly fellowship of the Prophets praise thee.

The noble army of Martyrs praise thee.

The holy Church throughout all the world doth acknowledge thee;

The Father, of an infinite Majesty;

Thine adorable, true, and only Son;

Also the Holy Ghost, the Comforter.

Thou art the King of Glory, O Christ.

Thou art the everlasting Son of the Father.

When thou tookest upon thee to deliver man, thou didst humble thyself to be born of a Virgin.

When thou hadst overcome the sharpness of death, thou didst open the Kingdom of Heaven to all believers.

Thou sittest at the right hand of God, in the glory of the Father.

We believe that thou shalt come to be our Judge.

We therefore pray thee, help thy servants, whom thou hast redeemed with thy precious blood.

Make them to be numbered with thy Saints, in glory everlasting.

O Lord, save thy people, and bless thine heritage.

Govern them, and lift them up for ever.

Day by day we magnify thee;

And we worship thy Name ever, world without end.

Vouchsafe, O Lord, to keep up this day without sin.

O Lord, have mercy upon us, have mercy upon us.

O Lord, let thy mercy be upon us, as our trust is in thee.

O Lord, in thee have I trusted; let me never be confounded.<sup>1</sup>

<sup>1</sup> Version of the Episcopal Book of Common Prayer.



# Education for Global Brotherhood

E. JEROME JOHANSON

## I

**E**DUCATION can contribute much to the attainment of a decent postwar world. It can help people to understand the forces which have led nations into the wars of the past. It can familiarize them with the complex facts which play the leading role in determining international relations today. Education can help them understand the conditions which will have to be met in order that there may be a new and better world tomorrow. It can inform people concerning the attitudes, the aspirations, the cultures and the religions which obtain in other parts of the world. Education has sometimes taught people to love war and to hate peace. Too often it has dwelt upon the lurid details of the world's great battles, made heroes out of conquerors, and glorified the art of warfare. Education sometimes has been "Education for Death"! But education can also teach people to love peace and help to create the willingness to make the necessary adjustments, without which there can be no just and durable peace.

## II

### THE PURPOSE OF PUBLIC EDUCATION

By education is here meant the total process whereby the knowledge and the attitudes of society are preserved. It is a process that begins upon our mother's knee, is continued in a specialized and technical manner in school, but goes on through life. There is involved in the methods and goals of education, even in its approach to the youngest children, nothing less than a total philosophy of life. If by education one means merely teaching the three R's—that is, equipping children with little but the simplest knowledge and skills required for living in the simplest kind of local environment—then it obviously can have little to contribute to the making of a just and durable peace. But if by education one means equipping people with the knowledge and the ideals necessary for living in our closely knit, highly mechanized, economically interrelated world, then it has much to contribute. It is becoming painfully obvious that nothing less than an education for global brotherhood can now be encouraged anywhere in the world.

Education is the conceptual and experiential process, properly adjusted to the capacities of each age, whereby the knowledge, the skills, the culture, the moral standards, and the religious faith of a people are passed on to the whole group. It is a process which is carried on through the use of ideas and through the sharing of common experience. Education is an intellectual commentary upon experience. It aims to interpret the meaning, the significance, and the value of the events of life. The whole educational process aims to prepare every person for a satisfying, creative, brotherly life.

Underneath such educational aims there always lies a philosophy of man. Some conception of the nature and destiny, of the rights and responsibilities of man are involved in all education. The teacher always does his work with some more or less clear picture of what constitutes a fully developed and well-integrated person. Plato in his *Republic* suggested the need of one kind of education for the tradesman, and another for the soldier. The most elaborate and prolonged education he reserved for the philosophers who were to rule the state. Plato well understood that education is a means for implementing a certain philosophy of man.

All education operates with a certain philosophy of society. This fact has now become painfully evident. The above definition implies that education is itself a social process, and that it aims to provide the young with a helpful introduction to group life. It must make the individual aware of the privileges and responsibilities which accompany life within an ordered society. Why is it that we are all so indignant about "Education for Death"? Is it not clear that such an educational program does implement a definite social philosophy which we violently reject? But why do we reject it? What is to be put in its place? What is the philosophy of society which education in our United Nations utilizes? Do we as clearly recognize that our democratic educational procedure presupposes a social philosophy? All education not only does, but should implement a definite social philosophy.

There is one more aspect involved in the above definition of education which needs discussion. All education also implements a certain type of moral philosophy. Plato's theory of education involved not only a philosophy of man, and a philosophy of society, but also a philosophy of morals—a philosophy of religion. The idea of the good was the keystone of his whole system of thought. The concept of justice was the unifying center of his whole point of view. A glimpse at the Nazi educational procedure, by contrast, reinforces this same fact. "Education for Death" implements

in a clear-cut manner a definite philosophy of morals. What jolts our minds so hard is the utter frankness with which the concepts of justice, of truthfulness, of respect for human personality, and of reverence for God are rejected. For the Nazi there is no objective moral standard. For him the will of the conqueror determines the privileges of the victor and the obligations of the vanquished. The Nazi philosophy of morals is the complete antithesis of the Platonic view. But Rosenberg and Plato both understand clearly that education necessarily implements some kind of a philosophy of religion. It is not so clear that the educators of our United Nations recognize this necessity. An adequate educational preparation for a free, a peaceful, and a creative life in our closely interrelated modern world needs to be guided and sustained by an adequate philosophy of religion. Education for global brotherhood must, therefore, implement a philosophy of man, a philosophy of society, and a philosophy of morals.

### III

#### THE FAILURES OF PUBLIC EDUCATION

Judged by the standards involved in the above definition, it becomes clear that public education has failed to meet the modern requirements. It has not been a total failure, but it has failed to measure up to the urgent demands of our modern situation. It shares with all other constructive human enterprises the blame for the terrific crisis the world now faces. Professor Walter M. Kotschnig has bluntly said that "Our efforts to educate for a deepened understanding of international problems seem to have failed dismally."<sup>1</sup> Such a charge calls for a bill of particulars.

Modern democratic education fails, first of all, to provide our youth with an adequate philosophy of man. Education always implements a certain conception of man. What is the philosophy of man which predominates among modern educators? The dominant view today is the naturalistic philosophy of man. It stresses man's affinities with the animals and with the physical universe. It has deeply influenced many modern educators. No serious thinker is interested, of course, in denying the truth of man's many relationships with the subhuman world. Without them human life cannot go on. Nor can he possibly be disinterested in man's many fruitful relationships to his fellow men. But the question which is bound to arise is this: Do these relationships constitute the whole story? Is there within man a "capacity for self-transcendence," as Reinhold

<sup>1</sup> Commission to Study the Organization of Peace, Second Report, p. 236.

Niebuhr has called it, which relates him to an eternal order of reality? Can there be any adequate philosophy of man which ignores his spiritual history?

The relevance and importance of these questions becomes clear when one examines the consequences of the modern naturalistic philosophy of man. The consequences of such views, arrived at in maturity by scholars, whose ideals, standards and characters have been shaped under the influence of Hebrew or Christian parents, may not be serious. But when the large masses of people, whose lives have not been purified by such influences, absorb these purely naturalistic ideas, the consequences are disastrous. Give such people to understand that they are nothing but highly complex animals, and they promptly proceed to act like animals. Many people are glad to be told that there is little in man but the sex drive. Their consequent actions tend only to confirm the Freudian philosophy of man. In one generation Nietzsche glorifies the will to power, and in the next Hitler tries to put that philosophy into practice. When man's vision of God fades, there inevitably follows a devaluation of all values. There is much evidence to show that our schools fail to inspire our youth with a philosophy of man which gives life a standard of values and a worth-while meaning.

Another failure must also be corrected. That is the failure to inspire our youth with an adequate philosophy of society. While there are notable exceptions, modern educators are content to prepare their youth to live within the *status quo*. They have no social vision beyond capitalistic imperialism. They do not understand that the day of unlimited national sovereignty is gone. They do not recognize the inadequacies of economic imperialism. Education must henceforth make good its failure at this point. It must work with a philosophy of society which will promote the common welfare of the whole human family. All education the world over must become an education for global brotherhood.

A third failure of public education also needs correction, namely, its failure to impart to our youth adequate moral and religious instruction. All sound education implements some sort of philosophy of morals. There can be no wholesome individual or group life unless it is undergirded by worthy moral standards. Where there is no vision of the Eternal, men and nations perish. Unless some sound world organization is set up at the conclusion of this war, there can be no enduring peace. And unless that world organization is nourished by creative good will and living faith, it will not work. The problem of securing an abiding peace is both a sociological and a spiritual problem. The proper social machinery must

be set up so that the economic and political needs of nations can be satisfied. And the machinery needs to be kept running by an inexhaustible supply of good will. The most perfect machine in the world is utterly useless unless there is a continuous source of power to keep it operating. The human supply of moral power and spiritual dynamic is not enough. Unless there is a Supreme Source of moral power greater than our own, and unless our youth are assisted in tapping that power, there is little hope of achieving a just and lasting peace. It cannot be said that our public-school systems have entirely met this need. They have not given our young people moral motivation. And as for religious instruction, that has been almost entirely lacking. Our public-school teachers have been so zealous to guard the principle of the separation of Church and State that they have ignored the other profound principle that where there is no vision of God the people perish. Nor can it be said that those of us who are professionally concerned with the faith of the people have done our full duty before God. We have been so jealous of one another, so afraid that another group will alienate our young people, so certain that we possessed a monopoly of religious truth, that we have tacitly approved of the neglect of this whole matter in our public schools. The separation of Church and State is a good thing, and it must be maintained. But to conceal from our youth the marvelous history of man's spiritual quest, and to close their hearts to the Living Word of the Creator is not a good thing. There are other alternatives besides denominational indoctrination and total neglect of spiritual truth.<sup>2</sup>

## IV

## THE CONTRIBUTION OF CHRISTIAN EDUCATION

The Christian religion is a theocentric religion. That is to say, it is a religion in which God stands first. God is the center of the Christian faith because He is the Creator of man and nature. He gives to man his physical being and his moral standards. The Old Testament shows that God is utterly holy. The New Testament shows that God is utterly loving. These are the dominant emphases of these two books concerning the character of God. The God who stands at the center of the Christian faith has disclosed Himself in a convincing manner in the whole fact of Jesus Christ. He sets before all mankind a demand for righteousness that exceeds anything man and society can devise of themselves. He

<sup>2</sup> Compare the paper written by Prof. F. Ernest Johnson published in the January 2, 1943, issue of the Federal Council of Churches Information Service.



offers unto all mankind a love that is outreaching, all-inclusive, merciful, and creative. He cherishes for all men the purpose of establishing a kingdom of love and good will. He wills nothing less than a global brotherhood. He lays down the one great imperative: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. . . . Thou shalt love thy neighbor as thyself."<sup>3</sup> Such is the God who constitutes the dynamic center of the Christian religion. Such is the God unto whom the Christian religion by proclamation and by teaching would relate all mankind. Consider now the tremendous difference the knowledge of this gospel of good news makes in human life. The impartation of this knowledge, which constitutes a total philosophy of life, is the task of Christian education.

This view offers, in the first place, a worthy philosophy of man. It informs man both of his lofty origin and of his sinful pride. Man is by creation God's child. Physically he is related to all the rest of the animal creation, but spiritually he is related to the Divine order of reality. He is not only a rational being, but a spiritual being. He is made "in the Divine image." He is in his moral aspiration, in his spiritual hunger, and in his awareness of the Divine imperative continually transcending himself. As Martin Luther so graphically expressed it, "Sounding from above and ringing in my ears, I hear what is beyond the thought of man." This capacity for hearing and obeying the Divine Word distinguishes man from all the rest of creation. It gives him possibilities and responsibilities which exceed those of any other creature. The Divine Spirit dwelling within man gives him his dignity, his right to be treated with respect, and his spiritual value. This profound truth concerning man's spiritual nature holds good for all men. They are all precious in God's sight. "God loves each one of us," said Augustine, "as though there were but one of us to love." God is concerned with the whole human race. All men are potential citizens of the kingdom of God. This fact is of the greatest importance, for from it derives man's responsibility for his fellow men. God demands the respectful treatment of all men. God has no favorites. He is no respecter of persons in the sense that He gives greater privileges to the rich, the learned, or the members of one particular race. In the august presence of the living God, democracy becomes an actual fact. Before God there are no *Herrenvolk*, no superior or inferior races. When men come to know God, they discover that they are all members of the

<sup>3</sup> Mark 12:30-31.

same family, and that they are their brother's keepers. The fact that all men are temples wherein the Divine Spirit dwells is what makes the Nazi treatment of man so repugnant. It is an insult to man and to God. At least in theory, our democratic nations recognize the spiritual nature of man. They acknowledge that the individual person has a right to live, to think, and to worship. But the race riots in Detroit, the discriminations against the Jew, the treatment of loyal American citizens of Japanese descent, painfully remind us that democracy here in America is more of an ideal than an accomplished fact. Unless we can improve the quality of our own democratic life, unless we can give the world an actual demonstration of the superiority of the democratic way, and unless the political and economic machinery is set up which will give democracy a chance to grow in the postwar world, there can be little hope of an enduring peace.

But the Christian philosophy of man also confronts him with a check upon his sinful pride. All men are the sons of God, but not all men act as sons of God. There is in all people a tendency to regard themselves as superior. The Japanese are not the only people who regard themselves as "the sons of heaven," nor are the Germans the only people who fortify their morale with the assertion, "*Gott mit uns.*" Indeed, the Bible recognizes throughout that sin takes the form, not only of sensuality, but of pride. This fact is vividly portrayed in Jesus' story of the two lost sons, the younger of whom squandered his substance in riotous living, and the elder of whom snuffed out his soul in spiritual pride. This Christian view of sin as self-assertion finds an unexpected confirmation in the new psychology. Even the inferiority complex is an inverted form of self-pride. Reinhold Niebuhr in his Gifford Lectures has shown with embarrassing clearness how extensive is man's pride. It is in the presence of the living God that all of these delusions of importance are punctured. Before God no man and no nation can glory in any superiority. Before God a terrific leveling process takes place: the first become last and the last become first. God places an inescapable check upon the sinful pride of man. Many of our keenest spiritual leaders have repeatedly warned the United Nations of their need for humility and repentance. Before God we are all forced to confess that we have contributed to the present disaster. As the 1940 meeting of the Federal Council of Churches has said: ". . . None of us is guiltless, and we who are Americans recognize that a great burden must rest upon us, 'For unto whomsoever much is given, of him shall much be required.' . . . Obviously we have

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fallen far short of that which was required.”<sup>4</sup> The disease of self-righteousness can be cured only by the Divine Physician, by an utterly holy and loving God. Before Him aggressive disturbers of the peace find their violent exaggerations deflated, and the complacent defenders of an unjust *status quo* find their comforting rationalizations unmasked. God is the final judge of the conflicting claims of men and nations, the final determiner of human destiny. The recognition and teaching of this profound truth must accompany all intelligent efforts to establish a sound world organization. That world organization may have physical power to check the excessive pride of sovereign nations; but unless all political leaders and all their followers are thoroughly convinced that there is a Divine Power in the world which will inevitably bring to naught the proud and the haughty, there will be attempts to *blitzkrieg* that world organization. The Christian philosophy teaches, then, that all men are God’s children, and therefore deserving of respectful treatment, and that all men are subject to God and therefore need to restrain their pride. It is in communion with their Creator that men find a cure for their egoism, and attain their true spirituality. Our final hope for a new world depends upon God, who maketh all things new, and who has the power to fashion the new men the new world requires.

Christian education offers, in the second place, an adequate philosophy of society. Our Western democracies have recognized, even though they have not always granted, the rights of the individual to freedom. But when this freedom is actually granted, the strange fact is that it so often degenerates into license. The result is what Professor Hocking has called “the pulverization of society.”<sup>5</sup> We have no adequate philosophy of society with which to meet this tendency of freedom to turn into folly. The totalitarian nations have at least recognized this danger and tried to meet it. They have gone to excess in the other direction, but they well understand the need for a philosophy of society. The Archbishop of Canterbury has pointed out that in three respects, National Socialism, Fascism and Communism are exactly alike:<sup>6</sup>

1. They offer unity in an effective fellowship.
2. They offer leaders who serve this fellowship.
3. They offer all their people a chance to serve this fellowship loyally; but if they refuse, unity is imposed by force.

<sup>4</sup> *A Just and Durable Peace*, p. 8.

<sup>5</sup> *The Lasting Elements of Individualism*, p. 43.

<sup>6</sup> *The Hope of a New World*, pp. 111ff.

This may be an inadequate philosophy of society, but at least it recognizes man's urgent need for a philosophy of society.

The Christian philosophy is, on the other hand, far more adequate; for it, too, offers a unity in an effective fellowship. It calls men into a universal brotherhood under the Fatherhood of God. The totalitarian society is limited by race, by language, and by tradition, but the fellowship of God is open unto all men of all races. In the Christian fellowship, as Paul so vividly described it, "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus."<sup>7</sup> God is continually calling all men into His kingdom. The Christian fellowship is but one part of God's total family, and yet through it He is now uniting people of every class, every nation, every race. The Christian missionary movement has for over a century been breaking down the barriers which keep men apart, and has been drawing them together into a world-wide fellowship of mutual respect and service. For the most part that work goes on despite all the hindrances imposed by the war. And the Ecumenical movement, since the close of the first World War, has been uniting all non-Roman Christians. Within this growing world-wide fellowship, men of all nations are discovering that they can worship, think and work together. The World Council of Churches was just being born when this war broke out, and yet it is strong enough to maintain fellowship between Christians on both sides of this ghastly conflict. Here there is appearing an actual human fellowship, embracing men from the whole world, which is but . . . "a foretaste" of the redeemed family of God which He has purposed humanity to be.<sup>8</sup> In philosophy and in fact, then, Christianity offers unto all men an effective fellowship.

The Christian philosophy of society offers, further, adequate leadership. It calls upon all men to recognize the sovereignty of God. The totalitarian state recognizes no authority above that of its leader. But the leaders of the totalitarian nations have disclosed themselves to be only fallible human beings. Their heads are swollen, their hearts are hard as steel, their hands are dripping with blood, and their feet are made of clay. One of them has already toppled from his self-erected throne of glory. But the supreme leader of the Christian fellowship is God. He has disclosed Himself through the Hebrew prophets to be a God of utter holiness,

<sup>7</sup> Galatians 3:28.

<sup>8</sup> Madras Conference Report, p. 23.

and through Jesus Christ to be a God of outgoing, redemptive love. He is an Eternal Leader, whose glory fadeth not away, whose heart is wide to harbor all our human race, and whose mercy continually goes forth to heal and to bless. He is the Sovereign Lord whose authority extends not only over men, but over kings, rulers and governments. His will is written into the natural laws which control the rise and fall of nations. His purpose is that all people the world over shall be united under His Spiritual Lordship and be gathered into a global brotherhood. The sovereignty of God does not eliminate the need for the sovereignty of rulers and of governments. But it does limit their sovereignty. The World Council of Churches is by no means a substitute for some kind of World Organization. But unless the sovereignty of God is a recognized fact, unless the World Council of Churches does function, the world organization, no matter how wisely it is constructed, will not long endure. Pope Pius XII has rightly said that "even the best and most detailed regulations will be imperfect and foredoomed to failure unless the peoples and those who govern them submit willingly to the influence of that spirit which alone can give life, authority and binding force to the dead letter of international agreements."<sup>9</sup> In philosophy, and in fact, Christianity offers unto all men an effective leadership—the sovereignty of the Christlike God.

Christian education offers men, in addition, an opportunity to serve this fellowship and its leader in freedom. The totalitarian leader may resort to force to attain social unity. But any unity thus achieved is inevitably short-lived. Loyalty and slavery are mutually exclusive. Loyalty which is not freely given is not loyalty. But God, our spiritual sovereign, does not force men into submission. He seeks none but willing and loyal subjects in His kingdom. The service of God is a service wherein men find perfect freedom. That is because in that service men become new creatures. Their appetites are tempered, and their egoism is dissolved. Their better selves are set free from their entangling alliances with their baser selves. Their freedom does not, therefore, degenerate into license. Such men can have what they desire because they desire only what is true and right. Men need both fellowship and freedom. Under the sovereignty of God, they find both. The Christian philosophy of society offers a sound and enduring basis for the creation of a just and durable peace.

Christian education offers, finally, an adequate philosophy of morals

<sup>9</sup> *A Christian Basis for the Postwar World*, p. 15.



and of religion. The natural laws, which determine the relations between men and nations, are more than the current opinions of political leaders. They are an embodiment within the natural order of the Divine Will. The rights of the individual man to the good life are not dependent upon the whim of the national leader, but upon the character of the moral order which determines what the good life is. The rights of the small nation to unmolested existence do not depend upon the good will of its larger neighbor. They depend upon the natural law determining the rights and responsibilities of sovereign states. Those moral laws have their origin in the will of God. Men and nations can recognize them, deal justly with each other, and dwell together in peace. Or they can disregard them and henceforth live in an atmosphere of deepening suspicion, hatred, conflict and disaster. According to the current naturalistic view, all of our moral and spiritual standards are nothing more than the crystallized customs of a people sanctified only by the passing of time. There is nothing permanent about them. They have no objective counterpart in any superhuman moral or spiritual order. They can be altered or abandoned at will. What a thinker who holds such views can really say to a Nazi who holds similar views it is rather difficult to imagine. The fact that when men act on such views they fall into such terrific conflicts affords at least a negative pragmatic hint of their falsity. If naturalistic theories of economics, politics, morals and religion produce such holocausts as we are now passing through, it becomes difficult to understand how they can be true. Professor Emil Brunner diagnoses the primary cause of the present disorder in this way: "A world with as many centers as there are human beings—that is the cause of all the chaos and disintegration in the world of men. The message of the Bible, therefore, is this: God, not man, is the centre."<sup>10</sup> If God is the center of human life, then our highest moral standards have a truth, a validity, a power behind them which greatly enhances their significance. Then they are disregarded at our own peril. Then they must be taken into consideration in striving for the good life and the just ordering of international relations. Then they constitute a significant power not ourselves making for righteousness. It makes a tremendous difference whether or not it is true, as the Book of Judges records (5:20), that "the stars in their course fought against Sisera." If there is an eternal moral and spiritual order which the aggressors are flouting, if "the face of the Lord

<sup>10</sup> *Man in Revolt*, p. 9.

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is against them that do evil,"<sup>11</sup> then it becomes certain that Hitler and Tojo cannot gain the ultimate victory. But then it also becomes imperative that the United Nations establish a just peace, and set up a sound world organization. If we do not cast off our smug complacency, if we do not give up our racial discriminations, if we do not abandon our exploitation of backward peoples, and if we do not bring about more equitable economic opportunities for all people, then it also becomes certain any peace we establish cannot long endure: for the living God is interested in His whole human family—in nothing less than global brotherhood. God is not trying to pluck a handful of elect souls from a world bound for hell; His purpose is the redemption of all mankind.

Is world order merely an ideal? Is an enduring peace nothing but a receding mirage? Or is it a real possibility? Is it undergirded by an eternal moral and spiritual order which ensures its ultimate attainment? The answer to these questions is decisive. If the answer to the first two questions is, "Yes," then our human plight is indeed precarious. Then our hopes and plans for world order and world peace are as vain as trying to grow roses at the North Pole. The Christian answer to these questions is that there is a God of righteousness and love, that He is concerned with our whole human family, that His purpose is to help us create a global brotherhood. Dr. Harry Emerson Fosdick has put the whole point very clearly. "Jesus is everlastingly right—not that mankind *ought to be* one family, but that mankind *is* one family, and never can be happy until that truth is recognized and acted on. Every decade makes this basic affirmation of the Christian ethic more factually evident. Jesus was not so much the supreme idealist as the supreme realist, and until the nations come to grips with His principles and make earnest with them in their political structures as well as in the personal lives of their citizens, we will suffer one debacle of our social hopes after another."<sup>12</sup> When our whole educational procedure, both sacred and secular, is dominated and sustained by such a conviction, it can make an indispensable contribution to the attainment of a just and enduring peace.

<sup>11</sup> Psalm 34:16.

<sup>12</sup> *A Righteous Faith*, p. 100.

*Editor's Note.*—This article was written for the 1943 Conference on Science, Philosophy and Religion. It is presented here in an abridged form.

## The Novelist Needs the Preacher— and Vice Versa

ROGER ORTMAYER

A PREACHER who is vital, whose message has a direct bearing upon the experiences of the people of his congregation and finds a response from them, not apathy or reaction, must speak in terms of the everlasting and timeless problems of man. Generally speaking, the categories of the novel fit those of theology. The "agonists" of Unamuno, the protean characters of Andre Gide, the earthy dreams of Steinbeck, the straw men of Sinclair Lewis, the sturdy souls of Pearl Buck all bring to view aspects of the recurring problems of men in a dramatic form. Nothing can substitute for the pastoral work by which a minister exhumes the problems close to the hearts of his people, but those problems always come back to life and death, tangled human relationships, the demonic in life, the nature of happiness, how to interpret the activity of God. Equally true, nothing can substitute for an intimate acquaintance with the literary geniuses who have dealt with these problems in living novels.

The novel is realistic, romantic, traditional, or idealistic. Of course, there is frequent overlapping and mixing. Just as many a sermon concludes by being a highly flavored mixture of Schleiermacher and Edward Scribner Ames, so John Steinbeck will write romantically and let his language deceive the indiscriminating into declaring that *Of Mice and Men* is another of "those filthy realistic novels."

"Realism" is an overworked word. It has been used to fit so many concepts that it is becoming almost meaningless. Confusing as a term for philosophical thought, it is as bad or worse for storytelling. But "realism" is the favorite term for the dominant theme of twentieth-century novels. Realism covers a whole rambling covey of novels from Samuel Butler's posthumous *The Way of All Flesh*, published in 1903 but written years before, to Algren's *Never Come Morning*, the twenty-four-year-old Maritta Wolff's last book, *Night Shift*, or the surprising *None But the Lonely Heart*, fateful and realistic although carrying some of the haunting sentimentality of Richard Llewellyn's earlier *How Green Was My Valley*.

The undergirding of realistic writing is naturalism. It wants to strip

away not just the shams and pretensions, but also the myths and the dreams of men. Fatalistic in its teleology, it is, however, generally sensitive to unrighteousness in social terms and cries out as the defender of the underdog. In its passion for faithful presentation, it usually chooses the dregs of society for character study and rural or urban slums for a setting. For the novelist to travel Chicago's South Side with James Farrell or the dreary degeneracy of Southern decay along *Tobacco Road* is to be of the realists' school.

For the most part, the realist speaks in words of social consciousness. He finds a hideous environment, faulty heredity, psychological maladjustments, mass production monotony, employer oppression, racketeering greed, brutalizing ruthlessness to be factors which will inevitably give to the world something much less than the ideal personality. That he presents his characters with clarity, with sombre artistry and faithful reporting, and lays them on the conscience of the literate world is more of a testimony to his integrity than a condemnation of his interests. The pulpiteer who screams about this novelist being buried in mud and mouthing filth is probably either ignorant or conscienceless.

Usually it is the first. For what is more typical of the twentieth-century pulpit than the same stirring of a social conscience? The formation of his diction and the nature of his ministerial propriety make it impossible for the preacher to use the four-letter words that spice a steel worker's vocabulary or describe the many retching details of human misery. Nevertheless, it is not sufficient reason to throw away his ally just because he has the freedom to do these things in getting his message across. Why not join hands and use this influential helper? That the novelist probably is in closer touch with most of the details that excite a social conscience than many a comfortably situated minister, makes his work more effective.

There have been charlatans and hacks who have capitalized on sensationalism and profited from pornography. That cannot be gainsaid. But these are not true novelists either. They are the "yellow journalists" of that literary field. To infer that the hack is typical of the realistic novelists is no more valid than the assumption that some of the more excitable tabernacle evangelists represent enlightened American Protestantism.

Just as naturalism almost took theology into the dead end of non-theistic humanism, so it has almost caused the novel to close its covers and wish for a happier day. Strangely enough, when the presses are turning out new books so fast that neither interested reader nor even the profes-

sional reviewer can keep up with them, the novel finds its very existence in danger. Fundamentally, I am convinced that this is because of the philosophy which has motivated most novelists. They exaggerated the tendencies of realism, making them the novel's *raison d'être*, its very life. It has been a tremendous influence in the thought of liberal churchmen, but from this detour they are now seeking their way back. These realistic tendencies are based on the twentieth-century's confidence in the explanation of life as given by the scientific method, basically the philosophy of naturalism. This tendency can only debilitate the lifespings of creativeness.

This has been demonstrated in two ways by modern novels: first, the factual presentation of the journalistic method used in many up-to-date stories which turn away from the activity of truth in terms of personality to action and timeliness on the contemporary scene; and second, making the environmental, hereditary, and sex factors become the whole explanation of character, ignoring God, and relegating religion to the role of fairy tale, superstition, and archaic custom.

Journalism in novel writing is making use of the techniques of the reporter without having to go to all the trouble of verifying the statements. And it is popular. Not only are steady best-sellers taken from the non-fiction tables of bookstores, but novels themselves are loaded down in the newsy manner. Excellent reporting, keen observation, is what many critics have been saying about some of the new novels of that eminent craftsman who wrote *Of Human Bondage*, Somerset Maugham. More typical are the endless lists of purely journalistic novels. The journalist knows only one guide, those things are used which are factual. He has been trained in dealing with facts. Very noticeable is the rule that so many who aspire to creative writing seek their training on newspaper beats. There one requirement is always in force—"get the facts."

Many of the present war stories are just plain journalism, not creative novel writing. Erskine Caldwell's *All Night Long* is exciting, novelized reportage. The same is true with the other war stories such as Hunt's *East of Farewell*, Arnold's *Commandos*, Wm. M. Camp's *Retreat, Hell!* Even the jovial *Mr. Winkle Goes to War*, by Theodore Pratt, follows the same pattern, although such as the late Eric Knight's best seller, *This Above All*, is less of reportage and attempts to face abiding issues more squarely. But even the public is not satisfied for very long with these journalistic novels and they soon disappear from the best-seller lists.



The bouquets which many of these new novels receive from the reviewers are those of "fine reporting." These compliments will some day help to make the novel as extinct as *Brontosaurus*, and as little mourned. When people long for facts, when they are convinced that facts are the important reason for reading, they will go where they believe they can find accuracy. Upton Sinclair's tremendous and readable novel of our times, now in its fourth volume (*World's End, Between Two Worlds, Dragon's Teeth*, and *Wide Is the Gate*, the third volume having won the Pulitzer Prize for 1942), although informative and exciting, is most disconcerting. Fictional characters and situations are treated just as are historical occurrences and personalities. As we read these books we are never quite sure of ourselves. Later, in conversation about the backgrounds of the present world situation, we find ourselves quoting from these novels as fact, then suddenly stop, wondering whether those facts are historical or make-believe.

The straight reporter, moreover, has appropriated the techniques of the novelist. He gives vivid color to personalities and situations, makes copious use of conversation and dialogue, builds to dramatic climaxes, and even occasionally levels off in a denouement that says, "More to come"! As exciting and easy reading as any novel are White's *They Were Expendable* and *Queens Die Proudly*, Belden's *Retreat With Stilwell*, or *Guadalcanal Diary*, by Richard Tregaskis. The amazing popularity of Wendell Willkie's *One World* was such that most booksellers in the land had difficulty in supplying the demand. Norman Angell's *Let the People Know* is enthusiastically read and Lippmann's *U. S. Foreign Policy* crowds the spectacular *Under Cover*, by Carlson, and even Hooper's *A Mathematics Refresher* snuggles in with the popularity lists. People are today reacting to the new nonfiction with all the enthusiasm with which they find their ways into the drugstores for sugar-coated vitamins. And they feel as well fortified, because they are confident that with all those extra facts they are just so much better prepared to face the world.

A glimpse at a few of the reviewer's lists are revealing. When first thinking about this subject, I chose at random from the current issues on my desk and found that the *Saturday Review of Literature* for one week had nine reviews of new books. Not one of them was a novel. The week before it listed fourteen reviews of which three were novels. The *Herald Tribune Books* at the same time did not have a single novel in any of its leading reviews, and in fact had but one novel briefly reviewed any place in the entire issue outside the short paragraphs in "New and Popular

Novels." John Chamberlain in the January, 1943, *Harper's* reviewed the prominent books of 1942 and listed for us but five novels among the forty-two mentioned. "The Atlantic Bookshelf" in the January, 1943, issue of *Atlantic Monthly* had a higher proportion. It had eleven reviewed and four were novels. At this time of writing the *Saturday Review* has fourteen reviews, only two are novels; *Books* has twenty-three nonfiction and five novels of which none are leading reviews except possibly one fictionalized biography; John Chamberlain reviews four books, one a novel; while the *Atlantic Monthly* reviews split about even with eleven nonfiction and nine in the fiction lists. For the most part these are fair averages.

Nonfiction offerings remain in the best-seller lists over long periods of time. Production of books grows, but production of novels goes down. In the drugstores and ten-cent stores, the counters cluttered with cheap books (in price for the most part, because some competent editing is being done) are found to have the nonfiction books holding a dominant place. When *The Strategy of Terror*, *Home Gardening*, and *Mission to Moscow*, and even histories of art and literature push Fannie Hurst and Kathleen Norris into the second row, then something has happened in the reading tastes of even the masses of people.

Of course the war and the fact that the sons (and daughters) of those back home doing the reading are spread to all corners of the earth is a dominant factor in this interest. But more deeply, it goes back to the student who joins the Book-of-the-Month Club, but will not buy any fiction because "I can afford only good books," and the minister who apologizes for having read a novel last year, or insists that for his library he will buy only "meaty" volumes and leave novels for the public libraries to collect. Modern readers have a high regard for facts as the bearers of truth, although few Christians would trade the parables that Jesus told for the facts that ten archeological expeditions have uncovered. Modern parables leave most of us cold, however, for we say they are not factual, they are fiction. As Wallace Stegner has well said, "In time of crisis a fact looks more important than a truth, and an act more important than an idea."<sup>1</sup> But are facts and acts so essential?

The facts which statistics purport to interpret can lead as easily into error as in any other direction. All the facts man has carefully filed away during the whole of his existence have no use unless they are given meaning. That meaning is what ministers are supposed to be talking about when

<sup>1</sup> Stegner, W., "Is the Novel Done for?" *Harper's*, December, 1942.

they interpret the words of the gospel. That meaning is also the excuse for writing a novel. To bring some deeper insight into the stream of life is the aim of both writer and preacher.

The Church is losing its message and the novelist his art because both have lost sight of the truth in the vast crop of facts available. The techniques of investigation and the facilities of research have been so studied and enlarged that each has followed them and become newsy instead of a proclaimer of "news."

The temptation is strong for the pulpiteer to be more of a commentator upon day-by-day events than a voice speaking the revelation of God. If people want to be abreast of the latest news they can obtain better versions by perusing their daily paper, keeping their radios tuned to the regular news broadcasters and analysts. But still preachers insist upon loading their congregation with another broadside of general events. There is, of course, a legitimate place for an interpretation of events. But it should be in the manner of *War and Peace*, not *Journey Among Warriors*.

The relevance of *War and Peace*, by Tolstoi, to the year 1943 is not that it is a history of another invasion of Russia, but that it has truth to tell which is as timely today as when it was written about seventy years ago. Many a textbook can give us an outline of the Napoleonic campaign into Russia with less verbiage and better accuracy. But no textbook ever can give us Pierre and Prince Andrey and Natasha and the Princess Marya. It may be that the campaign did something to them, or that they in some way affected the campaign, although Tolstoi gives us no indication that much of the latter was the case. The campaign was, however, only the backdrop. What was in the foreground and essential was the people and their relationships with one another and their world. That is why it is sometimes called the greatest novel ever written—it has everything.

For the loss of effectiveness of the novel, its transition from truth-telling to fact-telling, the modern confidence in the methods of natural science is responsible. Science is purely descriptive. The scientist is a reporter. It would be too much to expect the novelist to go against the modern temper. He must, however, if he would be true to his art. That he has found himself more closely allied to the social scientist than the physicist does not alter the fact that they are both the same philosophically. Because ours is a democratic life, we have been interested in the best life for all men, and so our novelists have explored for us the regions in which the dignity of man has been exploited and thwarted. Usually they have

done it as reporters, the same way the microbe hunter isolates and describes the object of his experiments. The hope of the novelist has even been naturalistic, a humanitarianism that is humanistic. If this is the course the novelist chooses, the extinction of his art of creating the novel has had to become a real threat. The realism of the tale is giving way to the realism of the trained reporter. The realistic novel has had to give way to the authenticated facts. By being so wholeheartedly journalistic, the novel is taking its last steps into oblivion.

It is its soul which the novel must again find. The novel does have a protean character which makes it able to fit any situation and time, but it is as Antaeus in the sources of its strength. As long as Antaeus could keep his feet on the ground he had the strength that could conquer all comers. But when his feet left the earth, so did his strength, and Hercules strangled him. When the novel leaves its first purpose and becomes a "document," sociological, psychological, or otherwise, it has ceased to be a novel and its strength has fled.

Trained sociologists can turn in more reliable "documents" than even the most observant and sensitive novelists. The proletarian novel with its emphasis on sociological factors had its day, but it had to pass. Ever since Freud made sex psychology a popular toy, William James gave us scientific reasons for being practical in our attitudes, and his student, Gertrude Stein, dribbled out from Paris her monotonous sophistications, the psychological novel has found a willing publisher. *Sons and Lovers* was a good start. But more than that is the novel that deliberately attempts to make explicit a psychological theory. It is that represented today by the "stream of consciousness" which if Thomas Wolfe had lived would probably have filled libraries and which the late James Joyce's *Finnegan's Wake* may well have finished (although Thornton Wilder's Broadway hit, *The Skin of Our Teeth*, seems to have taken Joyce's novel out of its dust-jacket to be a storm center of controversy concerning who has borrowed from whom). The introversionist novels best represented by John Faulkner certainly belong here. There all have a novelty. In fact, the reader becomes excited about them for a time, and then suddenly asks himself the question, "So what?" and goes off to a more meaningful reading.

Some of the most deceptive wooing of modern ministers of religion has been by the psychologists. With many it would seem that religion is a handy adjunct for psychology rather than the other way around. The big danger with psychology is that fundamentally it has the same basis

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as the realistic novels just mentioned, the philosophy of naturalism. Likewise, its appeal is about the same as with the parallel type of novel writing, it is startling, different, intriguing, and then its newness wears off, its explanations are found to be too pat, and one leaves for a more sound type of preaching. Or the congregation leaves and hopes the minister will find something closer to the heart of God.

The surest reason for the realistic novel's writing of its own epitaph is that along with breaking the icons of pretense and sham (and in this it has done a much needed job), it took away man's myths and his dreams—in short, it destroyed the convictions of ultimate reality, his idealism. The preacher may orate concerning vague ideals and talk about a God who ends up being an indistinct blur, but if his foundations are "facts," his authority is reportage, and his hope psychology, his pulpit will lose effectiveness in a distraught world. It is the dreams of eternity which novelists and preachers need to build in men, the mythology of life.

Romanticism is usually the reaction if not the answer to realism. In any case, it is a welcome contrast. The cheap romanticism of the soap operas and *True Confessions* witness to its steady popularity. But a better grade of romanticism is also present. The historical novelists, the detective story writers, the practitioners of emotion and pseudo wisdom and intuition are constantly finding their way into the field of large volume sales. Facts, getting to be more than we can bear, we dive headling into fancy. We leave the war of machines for the good old two-fisted days when a man was a man and not a cog. The "whodunits" are bought by the escapists as fast as the presses can roll them out. Not that there is anything wrong *per se* in escapist writing. We all like to have variety and escape from the pressing problems at hand. We need change and it is good for us. Relaxation can be stimulating. Undisciplined flights of fancy are not, however, of the essential nature of the novel.

At any rate, good romantic literature does serve a good purpose, just as the theology of romanticism was valuable as a cathartic for dreary rationalism. C. S. Forester, Margaret Kinnan Rawlings, Robert Nathan, Dashielle Hammett, Joseph C. Lincoln, to throw a varied crew together, have at times given us good literature and some of it probably more lasting than *Gone With the Wind*. The realm of nature, a little boy, yesterday's sea adventures, delightful "whimsy-whamseys" (as Bennett Cerf tags Nathan's output), or even intriguing underworld mysteries of quality are often worth the reading. Saroyan's *The Human Comedy* is one of the



most delightful tales in a long time. It has distinctly religious overtones, although its confident pantheism and sprightly asserted immortality of memory or blood is hardly defensible philosophically. But every minister sensitive to the emotional tone of wartime ought to read this delightful little volume. And do not neglect Nathan's *But Gently Day*. The romantic type of literature, however, so easily falls into pseudo romanticism which is strong on costumes, illusion, and nostalgic longs for "what never was" that it easily surfeits and usually ends in another reaction to emptiness.

Tags are slippery means of identification. When the one doing the tagging has convinced himself that his categories are secure, they slip and he finds them to be meaningless. But where can the revived traditionalism and neo-orthodoxy to which the former liberal American Christian thinkers are swarming today find a better spokesman than in Mary Ellen Chase, perhaps, or Thomas Mann for certain?

They do not use the same terminology, and Mary Ellen Chase may not be so obviously profound as Mr. Mann, but she, too, grasps the permanent. And that permanent is spiritual. Along the storms of the coast that wreck so many, the life that to first glance is stern and forbidding, *Windswept* finds the solid rock on which to build. More consciously religious and striving to deal with the baffling problems of the human soul in its total relationships are Willa Cather and Thornton Wilder. The religious symbolism of Willa Cather is so different, for instance, from the brittle romanticism of James Branch Cabell. It might be said that in a like manner she seeks escape, but not rightly so. Her understanding is the more profound by reason of her myths and legends. Wilder has always dealt with religious questions, and his play, *The Skin of Our Teeth*, is the tale of a soul.

Thomas Mann's harmonic novels deal with the ruins, the evils, the mortality of the flesh. Underlying them all, however, is the music that sings and sustains and rises high up the mountains. And Thomas Mann will be a part of the tradition of tomorrow, for without doubt his works are constructed to live. They are not just solid, well-constructed novels, but they speak about human life with an authority and conviction so different from the costume-piece literature which generally is lost in the flood of more and more books streaming from the presses every year. Somehow he always manages to grasp hold of the permanent in each situation and find everlasting order even in chaos. Note the steady religious trend of another refugee novelist. Franz Werfel (aside from the

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orthodox religious background of the subject matter) poses definitely religious answers to the needs of the soul in *The Song of Bernadette* which were hardly hinted at in *The Forty Days of Musa Dagh*. Anne Parrish's *Pray for a Tomorrow* is a sad tale of the tragedy of human life and *After Many a Summer Dies the Swan*, by Aldous Huxley, poses the real nature of evil. And we must not forget that great American myth of the struggle of good and evil, Herman Melville's *Moby Dick*, not just off the press, but designed for today's reading.

Christianity has been fundamentally idealistic and optimistic. It believes that the values of truth and beauty and goodness are not only absolute but living. It is confident in its belief that these values can be made available to man. What is needed is to have this conviction dramatized. We need a mythology we can understand.

Lloyd Douglas has given us ideals that are worthy, obsessions that are constructive, but they are too pat. *The Robe* does not approach the mythological significance of the life of Christ it should, as note that Sholem Asch did in *The Nazarene* and has continued in *The Apostle*. Life is not so simple as Douglas makes it. Explanations that are too simple do not convince. A. J. Cronin has, of course, spoken in terms of an idealism that is dramatic and compelling, but it, too, is not satisfying and sure as is the traditionalism of Mann. Howard Fast in *The Last Frontier* has told a remarkable story showing what power the ideal of liberty can generate in the human soul, and it is given a different setting for today in Anna Seghers' *The Seventh Cross*. Pearl Buck has this mystic power, although it sometimes seems that of late her crusading threatens her artistry as *Dragon's Seed* indicated and *The Promise* has confirmed. In spite of his pessimism, Andre Malraux in *Man's Hope* utters the belief in man's oneness and unity, the ideal of ecumenicity upon which Hemmingway's *For Whom the Bell Tolls* touches at least by implication. De Saint Exupery's autobiographical writing comes close to being novelized in this sense. Ignazio Silone, going progressively deeper into symbolic writing with his latest novel, *The Seed Beneath the Snow*, demonstrated how a great artist can convey the mythology of idealism when lesser men would merely be reporting the pitiful scene of the beginning of the last act in Mussolini's degenerate Italy.

The increasing interest in mythology is not an admission of defeat nor of lost hope, albeit tragic in tone. It is a striving, even an agonizing for the religious meaning of life as we see it in the novels of Franz Kafka.

The Greek was a naturalist, if we might speak from a generalization. But he kept his myths. He knew that in the world of cause and effect they were not so. But he still believed they were true. He did not take much stock in the literal activities of Hecuba, Cassandra, Pallas Athena, but he caught the significance of *The Trojan Women*. He may have been amused at the stories of Zeus' philandering expeditions, but he knew that when Niobe, insolent and arrogant, tried to make herself God, she and hers would perish in anguish, or when Ajax's bravado defied Poseidon that he would die. Their thinkers did not take the myths literally, in the mechanistic, starved fashion of fundamentalists today. But they knew that great and worthy as man was, he was not God. Their myths constantly reminded them that the desire for more than human power always made humans mad, that heaven claims its own, that there were limitations not only to human strength, but human freedom as well.

But today's scorn of myths and the fatalistic conviction about the illusion of dreams has taken away from the novelist his function which is not the breaking of myths but their creation. Myth is man's most artful fashion for truthtelling. Only a completely naturalistic people could ever have laughed at myths as being falsehoods. Only those who believed in the omnipotence of test-tubes as being the tellers of all truth could have equated myths with superstition. And with that laughter and that confusion dies the proclamation of the truth. If that be right, Dreiser's *Sister Carrie* was right, it does not pay to be good.

One individual alone cannot create a mythology. The obvious moralizing of most preaching certainly will not. The journalism of much novel writing never can. But minister and novelist can together strive for the erection of a valid mythus for mankind and set the tone of a new generation. They must use the necessary factual and historical materials as did the writer of *Mark*, but also take the next step as he did and show the divine activity among men in God's world. Essentially that is what mythology is. The minister has in his keeping the accurate truth, the joyful news which is the salvation of mankind. The novelist has the art which can most successfully dramatize this news for today. A twentieth-century mythus can be built. Its foundation is divine revelation, so it cannot escape the use of the *Bible* and experience of the Christian community as its primary tool. Its hope is salvation.

The minister has the materials. The novelist has the tools.

When will the two get together? . . . for together they belong.

# The End of the Beginning

RALPH W. SOCKMAN

**D**R. WILLIAM E. HOCKING declares that history will soon enter on its shelves an epoch with the label "Self-styled modern times: 1540-1940." The next historical section will begin a little before 1940, since eras do not turn on exact dates. This new epoch may have begun possibly as far back as 1914. It will not boast itself as being more modern than the period now closing, for the pride of modernity has been a vitiating element in its predecessor. The lust of abandonment, the rushing after the latest thing to the neglect of the lasting thing—has dimmed the distinction between the outworn and the eternal. And on this distinction the new era will be based if it is to be a period of progress.

Generalizations are usually too sweeping for accuracy, but we venture this one: World War I awakened men to the unrest and transitory factors of modernity; World War II, if it is really won by the forces of righteousness, will start men building on the real and the eternal.

While we find no significant or prevailing trends in current fiction to fit the above pattern, there are certain books which show the groping of the human spirit for the permanent amid the passing—and a few which show the grasping of abiding values.

*So Little Time* headed the selling lists of autumn fiction. John P. Marquand has won wide popularity by his ability to strip the masks from the players who strut upon the stage of modern life. He deflates the pretense without utterly damning the personalities. For his purpose in this new book, he uses a brilliant but frustrated drama-doctor, who as an air pilot in World War I has acquired the fighting man's understanding that time is short. He sets him in the midst of metropolitan social life in the hectic, vocal, excited, but ineffectual days prior to Pearl Harbor. This former pilot is now the father of a prospective fighter. Will his son use his "so little time" for the finding of life's lasting values, or will he like his father miss the real amid the baubles of Vanity Fair?

The entire story is developed with consummate skill through a series of episodes; and each vignette reveals the inner dissent of a sensitive and intelligent man never quite comfortable amid the unthinking activities of his times. Drawn out from the pinch-penny provincial atmosphere of

his small-town youth, pulled in to a wide variety of multiple contacts in different social and financial strata, he feels a tinge of envy for men who need not change their focus so often and so completely as he.

Jeffrey Wilson, the central figure, feels the full force of the tides and undertows which so often neutralize each other in the shaping of human life. From modest beginnings in a New England town, he was enabled through his grandfather to secure a Harvard education. He came out of Cambridge with a degree and a literary skill but without social appurtenances. From his war experience in France, he came back the richer by one outstanding friendship, that of Minot Roberts. It was a bond that bridged the social sea between his humble background and the "best circles" of New York and Connecticut. No attempt was made by Jeffrey to collect dividends on this friendship, but it did bring about the meeting between him and his future wife Madge, who belonged to the same social and financial set as Minot Roberts.

When Jeffrey married Madge he was only a cub reporter; but by the time Hitler invaded Poland he was established in a lucrative literary field. His work was to infuse life and interest into the script of Broadway and Hollywood plays. Well paid, he was able to maintain a standard of living in keeping with the social set to which his wife belonged. But his spirit felt caged.

One day Madge saw an old manuscript on Jeffrey's desk, and asked what it was. "It's the first draft of a play I started once," he said. "Oh, Jeff," Madge said, "I hope you're going to try another play." If he had not married Madge, if he had not done so much of what she wanted, he might have written plays of his own, and now she hoped he would. "I've forgotten how to write one, Madge," he said, "I'm a play doctor, an adapter, I'm not a playwright." . . . "I don't like to feel I've ever stopped you from writing what you want." "It's not your fault, Madge." "You never say so," she said, "but I know you think so sometimes. Jeff, I wish you'd tell me what you think." He wished that he could tell her. It made him sorry for himself, but sorrier for her.

Madge's friends, as mirrored by the author, accentuate his revulsion against the surrounding superficiality and artificiality. Fred and Beckie with their "modernized" antiques, their streamlined original farmhouse, their fireproofed hay; Al Wilson, Jeffrey's breezy brother; and most of all, Walter Newcombe, the illiterate mediocrity, who has been lifted to the pedestal of popular idolatry as an international press reporter and news



interpreter—these are among the figures who clutter the stage without comprehending the drama which is driving toward its denouement in world tragedy.

Jeffrey's oldest son, Jim, a student at Harvard, was deeply in love with Sally Sales, whose social status was below the expectations of Madge. Jim developed an interest in gunnery and headed for a training camp. His father opposed his enlistment; his mother favored it, in the hope that it would terminate his romance. Here is the situation in which Jeffrey's own frustrated longings find a new focus. On the day when Jim and Sally came to spend Jim's ten-day leave, Jeffrey met them at the station. In the persons of the two youngsters, he saw himself and Louella Barnes, his boyhood sweetheart. "Somehow it made Jeffrey smile and made his eyes smart when he saw them."

Jeffrey himself was crushed, after Pearl Harbor, at finding the only war position open to him was a morale-building job in connection with movies. Back in New York he found little relief for his wounded spirit, even in the familiar crowds along Fifth Avenue. "He was thinking of what was permanent and he was thinking that very little was, except perhaps personal relationships, but even these kept changing. . . . Perhaps the people you knew and those you were fondest of lived mainly in your mind. There was Jim, and then all sorts of other people whom he had known moved beside him in his thoughts. . . . They were all there with him, but there was nothing permanent until you thought of Madge. . . . She had always wanted something from him. . . . Now he knew that there was always something that he could give, without wanting to, perhaps, but always something. . . . He could always give her something, and she was the only one."

Seeking absolute quiet, Jeffrey stepped inside Saint Patrick's Cathedral. Not a member of any church, his spirit responded to the beauty of Early Gothic church architecture. "He had always thought that Chartres was the greatest cathedral of them all. . . . Once he had been there with Madge and they had paid the sacristan a substantial sum so that they might enter the church alone by moonlight. . . . When he and Madge had stood alone there in the shadows, it had all been so still. . . . The trouble when he entered Saint Patrick's was that he was thinking of too many things. . . . Some instinct, derived perhaps from his Protestant childhood at Bragg, made Jeffrey faintly suspicious of all the symbols; and yet, though his mind still dwelt with his own thoughts, those

thoughts were moving more slowly. There was something in that building which had also been in Chartres, and he remembered what it had been. There was no sense of time. . . . He found himself repeating the Lord's Prayer in his mind. . . . Those words were solemn and beautiful. . . . 'Forgive us our debts, as we forgive our debtors.'"

Outweighing the sense of baffled promise that emanates from this work are two lessons. Jeffrey finds, in the breaking up of accustomed things that his only sense of permanency lies in the ability to give service. He finds, too, refuge for his harried soul in the timeless element of the church and of religion.

As Marquand holds the mirror to America's upper social circles, so Richard Llewellyn turns the light on London's lower classes. Those of us whose hearts were moved by *How Green Was My Valley* opened this gifted author's new book with eager anticipation. But our hopes were dashed. That it is a work of artistic portrayal cannot be denied. The young author's personal background was in the neighborhood of Welsh mines and not of London slums; but he has succeeded in putting himself into the life of "Cockneydom" with authentic poignancy. That is no mean achievement; but the life portrayed is so mean that the skill of writing cannot lift the book to the level of enjoyable reading.

The subject of this novel is an ill-favored cockney youth of weak will and flabby moral fiber. An apprentice in the lithography trade, with hazy desire to be an artist, his main mental exercise lies in wheedling money from his mother, in finding excuses for tardiness and absences at the shop, and in seeking sex adventure at places of amusement. His ineptness and lack of attention to the trade bring about a merited dismissal from the shop before the apprenticeship is complete.

The story starts low, continues low, and dips yet lower at the end. The boy's mother is jailed for shoplifting. He himself gets mixed up with crooks. What few "fine" passages seep through the boy's thoughts have the mawkish quality sometimes reported as coming from habitués of barrooms; the sort where tears are shed for a wife or mother at the point of death for lack of medicine, the money for which is being guzzled down even as the "fine" sentiments gurgled up.

The book awakens memories of Dickens and of "Dead End." If Llewellyn offered any constructive and healing cure for these misshapen lives, the reader could profitably follow him through the muck. But this reviewer failed to find the rewarding remedies.

*The Conspiracy of the Carpenters* is the title given to a book by a distinguished German scholar, Dr. Hermann Borchardt, who before coming to America five years ago spent three years in Hitler's concentration camps. Franz Werfel, in a foreword, describes it as "not only a great novel, but also an important political work." As a political treatise it is more impressive than as a book of fiction.

The reader is ushered into a world, of some forty years ago, where modern materialism had already advanced far in its sabotage of a free society. It is a world cast in Teutonic moulds; but it differs in many respects from Emperor William's Germany. Its free society may seem strangely constricted to Americans; but it nevertheless was under attack even then by the rabble-rouser leader, Doctor Urban, prototype of Hitler.

The green pastures of popular discontent had been fertilized daily with the mental filth and fraud purveyed by the "Iron Phalanx," a group of brilliant writers and journalists who posed as intellectuals and marketed their wares without conscience. Craftily spying out the public taste, and writing for the largest market, they lent a fraudulent air of distinction and respectability to the weaknesses and follies of the times.

The elected-for-life president, Adam Faust, and his successor, Augustus Beyer, are strong men, "conservative" and "Christian." They recognize the miasma of mental mud, the bog of psychological sickness, wealthy "liberals" who supplied Urban with money and weapons for his private army of "sports divisions." In Borchardt's book a "liberal" is a demagogue who maliciously cuts away the anchorages of society, and sets it adrift without rudder or pilot.

Faust undertakes the task of guarding his nation from such sabotage. Many years elapse before he learns surely that Urban is actually the man with the scythe—come to reap the harvest which the "liberals" have cultivated for him. No man's head shall rise above another's. Such was the promise that Urban found eagerly welcome among men taught to believe that the "eternal verities" were a delusion or a fraud. In the work of redemption a decisive part was taken by the "League of Carpenters," a semimilitary religious brotherhood revived and nurtured by Bishop Hesse, a follower of Faust.

Ultimately Urban makes demands that cannot be granted without turning the nation over into his hands as a "collective" society, a society where there is neither right nor wrong, except as Urban himself may so declare them. Security of bread, amplitude of mating, eradication of the

rights of individuals—those were things which the corroding poison from the "Iron Phalanx" had made to seem desirable. Civil war ensued—and almost at the gates of the capital Urban's forces were finally overwhelmed.

The book is packed with action, romance, intrigue, violence and scandal. With victory comes the founding of a "Christian commonwealth." To purify the stream of teaching and of knowledge seemed essential to winning this peace. This meant censorship, directed entirely against dishonesty, and not against subject matter. The "common people," explained the censor, "who still bear the future within them have been glad when he (the artist and the priest) was content; they have frowned when he lived in luxury—not from envy, but from fear that he would be corrupted. Just one thing they demand of him—that he utter the truth. The people demand that he be free."

This reader is left wondering how free would be such a "religious conservative commonwealth" run by bishops, mine owners and banker princes. Certainly the Archbishop of Canterbury would not have much confidence in such a society. Nor would even our American religious leaders. They would dislike Adam Faust, the president of Doctor Borchardt's mythical republic, as they now dislike Adolf Hitler's regime. It would mean the replacing of a cruel Nazism with a romantic Fascism. It would mean that every person should keep to his appointed place in his duly appointed class, worship God, and leave about everything else to his betters. Such a system might be satisfactory to "the betters."

A "Christian" commonwealth might find some sanction for such placid obedience in certain passages from Saint Paul. The apostle did counsel the Romans: "Let every soul be subject unto the higher powers. For there is no power but of God; the powers that be are ordained of God." However, it would be as unfair to characterize the indomitable liberty-loving spirit of Saint Paul by such an isolated passage as it is to call Doctor Borchardt's suggested cure for Nazism a Christian commonwealth.

Nevertheless *The Conspiracy of the Carpenters* is a significant book. We shall be meeting more and more of its characters and philosophy in the days immediately ahead.

In *The Apostle*, Sholem Asch has undertaken a more difficult task than in *The Nazarene*. The central figure is less alluring and, certainly to a Jewish author, less easy to treat with fairness and enthusiasm. The modern Jew does not find it hard to love and admire Jesus, but Paul

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was the founder of Christianity, an ecclesiastical system whose self-styled followers have inflicted untold suffering upon the Jewish people. Yet the spirit and artistry of the author have arisen adequately to the portrayal.

Saul of Tarsus is shown in his strength rather than in his loveliness. But the majesty of the man is allowed to evoke the spell of admonition, as the reader follows him in an achievement which seemed fantastically impossible. Without financial or political backing, Paul shifted the center of gravity in world thought from ruthless cruelty to compassion, from brutality to a sense of interracial brotherhood. If the first views of Saul do not show him as gracious, the story does eventually impart the grace of the man who wrote the thirteenth chapter of First Corinthians.

The story follows the traditional outline of the apostle's activities as given in the Book of Acts and in the Epistles. His imagination is given play upon motives and scenes, and upon those situations about which the Scriptures are silent and readers have speculated. The "thorn in the flesh," of course, is treated by the author; and very thorny is it indeed—epilepsy, malaria, and a hideously defective eye. Likewise some of the social settings are highly colored, such as the darker side of Roman life, the pagan practices, the Neroian persecutions. This heightened coloration serves to sharpen the contrast of the Christian virtues, provided the reader's attention is not distracted too much by it.

To all the important cities of the Mediterranean world are we taken as Paul's companions. Out of the moving panorama, the static impotence of Greek thought and Roman religious cults are made clear. Into this inert culture came Paul with his energizing gospel of Christ crucified—to the Jew a stumbling block and to the Greeks foolishness, but to those who were saved "the power of God."

From the lips of an aged rabbi addressing his Roman Jewish congregation comes a succinct tribute to the Power imparted through Paul: "See you not what has happened in Rome? The more they burn the believers in the Messiah . . . the mightier grow their numbers. Behold! Rome went forth against Jerusalem with the sword, and Jerusalem went forth against Rome with the spirit. The sword conquered for a while, but the spirit conquers forever."

In a moving postscript, Sholem Asch adds: "I thank Thee and praise Thee, Lord of the world, that Thou hast given me the strength to withstand all temptations and overcome all obstacles, . . . and to complete the two works, *The Nazarene* and *The Apostle*, which are one work, so



that I might set forth in them the merit of Israel, whom Thou hast elected to bring the light of the faith to the nations of the world, for Thy glory and out of Thy love of mankind."

We, too, may thank God for Sholem Asch's achievement, and pray that his setting forth of Israel's merit may help to win respect for that race in this hour of its crisis.

That truth is stranger than fiction is nowhere better evidenced than in Rackham Holt's biography of *George Washington Carver*. This life story of a great Negro, written by a white woman, has preserved the benign afterglow of a life devoted to service and to interracial harmony, a precious heritage for the guidance and inspiration of this and after generations. Born on a remote farm in southwest Missouri, his slave mother lost in his early infancy during the Civil War disorders, he received affection and care from his mother's former owner. Eager for schooling, he started out for himself at the tender age of ten.

This boy's will to learn was firmly founded in willingness to earn. He wasted no time at the wailing wall, merely because he was black and poor. Irregularly he attended school until, at the age of about twenty-five, he found the doors to higher education opened to him at Simpson College, then a small and very young Methodist college, where he earned his way washing clothes for the other students. There he attracted the favorable attention of his teachers.

After discussion with the teacher of art, he decided that a more practical form of education was important for him. The teacher sent him, the following year, to her father, a professor at the Iowa State College of Agriculture. There he arrived, in 1891, penniless but avid for study and for self-supporting work, which was made available to him. Outstanding in agricultural chemistry, his mental quality, cheerfulness, self-reliance, helpfulness and freedom from rancor won friendship and respect from student body and from the faculty.

When he was called to Tuskegee, he encountered, for the first time, a rigid and uncompromising "color line." This, he and Booker T. Washington accepted without bitterness. Relying on achievement rather than on agitation, these two leaders let their light shine before men so that men have seen their good works and glorified their Father who is in heaven.

The healing philosophy of this man's life comes today like myrrh and frankincense in a troubled world. "I discover nothing in my labora-

tory," he said. "If I come here of myself I am lost. But I can do all things through Christ. . . . Here God and I are alone. I would be able to do more if I were to stay in closer touch with Him. With my prayers I mix my labors, and sometimes God is pleased to bless the results."

In the painful matter of relations between the races he held a philosophy especially rich in promise for his own race. He practiced it himself, thus giving it the validity of experimental proof. "Even the most unfriendly criticism may be a help if you take it right," he used to say. Never did he attempt to advance his position through a policy of rudeness, or to win friends through the application of force. Always he held persistently to the highway of harmony. His passport was the scepter of service.

The friends of the Negro race need to lift their voices in agitation until the conscience of the world is aroused to remove the gross handicaps under which the Negro struggles. But the radiance of Carver's life will shine farther than the voice of the reformer can carry. This book should be in every American schoolroom.

**So Little Time.** By JOHN P. MARQUAND. New York: Little, Brown & Co., 1943. pp. 594. \$2.75.

**None But the Lonely Heart.** By RICHARD LLEWELLYN. New York: The Macmillan Co., 1943. pp. 444. \$2.75.

**The Conspiracy of the Carpenters.** By HERMANN BORCHARDT. New York: Simon & Schuster, 1943. pp. 632. \$2.75.

**The Apostle.** By SHOLEM ASCH. New York: G. P. Putman's Sons, 1943. pp. 804. \$3.00.

**George Washington Carver.** By RACKMAN HOLT. New York: Doubleday, Doran & Co., 1943. pp. 335. \$3.50.

## Book Reviews

**The Survival of Western Culture.** By RALPH TYLER FLEWELLING. New York: Harper Brothers, 1943. pp. xv-304. \$3.00.

Here is a book rich both in knowledge and in wisdom. It can be regarded as Doctor Flewelling's *magnum opus*, for in it is presented not merely another dialectical defense of the author's philosophy of personalism, but a massive substantiation of that philosophy by appeals to the history of the world's culture. With a deep and broad learning which is never ponderous or pedantic, Flewelling surveys the development of European institutions as exemplified in the art, science, philosophy and religion of each period from ancient Egypt and Greece to the present day.

The main thesis of the book which emerges slowly and with increasing clarity is, if I understand it correctly, the double claim: First, that the individualism, which is the primary and precious characteristic of occidentalism, has overreached itself and culminated in a chaos of particularism and atomism which threatens us with a decline and fall of our entire Western culture. Second, that if this Spenglerian debacle is to be averted, we must infuse into the incoherent and warring values of contemporary life something of the Oriental concern for unity and totalitarianism synthesis. By that means we can bring about a resurgence of true individualism in which not unrelated particulars, but socially integrated persons will constitute the organizing centers and final causes of all human activity.

With Doctor Flewelling's dual thesis as thus interpreted, and with many of the historical arguments adduced in its support, this reviewer is in general sympathy. But there are some points made by the author which seem to me fallacious; and rather than attempting either to summarize the many chapters of his book or to expatiate upon its many points of strength, I prefer to devote most of my remarks to its few points of weakness.

First, our author has evidently been much influenced by Spengler and he follows him in using loose and farfetched analogies. He feels, for example, that the individualism and pluralism of the West and the monism of the East are causally correlated with the Occidental invention and use of arithmetic and the Oriental invention and development of geometry. I submit, however, that even if the invention of arithmetic and the interest in individuals were both present in Western culture, their joint presence would not be causally significant, but merely coincidental. And the author's point becomes rather worse than unimportant when we realize that it was in the India of the Orient that the development of arithmetic, including the very significant discovery of the number zero, took place, while to the Greeks of the Occident, notably Euclid, we owe the development of geometry. History is, I think, much more pluralistic than Flewelling supposes, and far-fetched Spenglerian analogies between simultaneous phases of a culture which are superficially similar but quite disparate in their real nature are not illuminating.

Second, I should reject Doctor Flewelling's eulogy of Aristotle as the protagonist of true individualism and his disparagement of Platonic idealism as being intrinsically collectivistic or totalitarian. Plato's realm of timeless forms and values is above and independent of both gods and men and morally binding upon both. A Platonist needs no God to justify the good or authenticate the beautiful. When

Aristotle made the existence of God the condition of man's conscience and his devotion to the good, he was putting the real above the ideal, might above right, religion above ethics. Such a belief does not comport with the philosophy of personalism which Doctor Flewelling espouses. That philosophy, properly interpreted, will be Platonic rather than Aristotelian, in that it will adopt a sanctionless morality in which goodness is loved for its own sake and never subordinated to power of any kind, natural or supernatural. The distinctive glory of a person will consist in the capacity to exemplify in his acts of free will the ideals that he has discerned; and any God that is believed to exist will be revered not as creating ideal values but as following and realizing them. Plato's discovery that the ideal precedes the actual is the highest and the deepest of all philosophical discoveries.

Third, when our author in the later half of his volume turns to contemporary physics to substantiate his personalistic idealism he makes an error that many of his fellow theologians of the present day are prone to make. It is the error of supposing that because matter can be reduced to energy and the ultimate particulars of matter such as electrons, protons, and neutrons reduced to something like clusters of waves, that therefore the cosmos can now be thought of as pervaded and guided by spirit. I think that this optimistic inference is quite mistaken and that those who make it are riding for a fall. All that the theologian really wants of science is that nature shall be shown to be teleological or purposive in its origin or its behavior or both. Now there is nothing any more teleological about clusters of Schroedinger waves moving according to complicated electrodynamical laws than in the old-fashioned atoms of dead matter moving according to the simpler laws of Victorian mechanics. If we supplement this general conception of matter and its particles as electrical and wavelike by taking into account the fact that to calculate the position and the momentum of a particle we have to alter one or the other by the very process of measuring them, and then note that the physicists feel justified for their own methodological purposes in meeting this puzzle by projecting upon Nature herself the disabilities of our own techniques of observation (which is the basis of Heisenberg's "Principle of Uncertainty"), we ought to realize that such a procedure, whether ultimately valid or not, has no bearing at all upon our theological interests. Finally, if we follow Einstein and Minkowski and analyze objects and processes into continuous series of successive momentary appearances, temporal cross sections or "events," each having its own locus and date (a kind of analysis that could be made of any sort of universe) we then get a continuum of space time; and instead of bodies, forces and changes in three-dimensional space, we have the new four-dimensional system in which all individuated things are regarded as histories or worldlines of various qualities, directions and curvatures. All this is merely a methodological translation of the categories of mechanics into the categories of hypergeometry. But it is worth noting that Einstein himself seems to feel that such a scheme comports more with Spinozistic pantheism than with the theism which many of the classical physicists from Sir Isaac Newton down found no difficulty in associating with their old-fashioned billiard ball atoms of dead matter.

In short, there is nothing whatever in the perplexities and complexities of modern physics on which Doctor Flewelling so lovingly dwells that indicates that God, freedom, and immortality are just around the corner.

When Flewelling turns from physics to biology his arguments become clearer. He tells us that:

"If evolutionary theory is to be logically maintained, it must be through the assumption that within nature or above nature, or supreme through nature, is a creative mind and purpose that foresees the outcome of the growing complexities of the cosmic order and is working toward ends that are desirable and that represent progress" (p. 273).

This hypothesis of a thoroughgoing evolutionary theism may, of course, be true, but it is not strengthened by the author's evident gloating over what he takes to be the absence of "missing links." Science has, as a matter of fact, discovered more links between man and his apelike ancestors than might have been expected. And even though *Pithecanthropus* and the rest may be a little off the direct line to *Homo sapiens*, they furnish sufficiently convincing evidence of our descent from the animals. Moreover, the attempt of theologians to capitalize on the real or supposed failure of the science to fill in this or that gap is a type of apologetic that has failed often enough to make us wary of adopting it.

When Doctor Flewelling comes to consider what he calls the "moratorium of evolution," the fact that there has been no markedly observable change in the human body for some tens of thousands of years, he makes the suggestion that the next step in human evolution will be a mental rather than a physical change. And then returning from the field of biology to the field of social history in which he really excels, our author points out that just that which is most needed in the present world crisis is the very thing that may actually be on the verge of being evolved, namely, a *creative idea*.

"The creative idea must include something more than organization. In general, it must bear a promise of universal benefit; it must be easily understood by and communicable to the greater portion of world citizens; it must be sufficiently cosmopolitan—that is, human—to appeal to all classes, faiths, and conditions of men; and it must be so freighted both with conviction and emotion as to move the greater part of mankind with an impulse akin to or partaking of religion. . . . Once an idea has become so visualized, so vivid and so widespread in the minds of men that it touches the imagination, the swift transition to a new order of civilization is possible almost overnight. It needs but the disturbing jar of a world heroism, a transcendent deed, the common recognition of a threatened social cataclysm, to cause crystallization in the whole mass of society" (pp. 291-2).

This high passage and others of the same tenor occur in the conclusion or postscript, entitled, *A Quantum View of History*. And Spengler's gloomy cyclic theory with which the author started, is replaced by the inspiring faith that the world is on the eve of a new and great advance.

WILLIAM PEPPERELL MONTAGUE

Barnard College, Columbia University, New York, New York.

**Man: Real and Ideal.** By EDWIN GRANT CONKLIN. New York: Charles Scribner's Sons, 1943. pp. xvii-247. \$2.50.

Professor Conklin, who is a biologist, declares in the introduction to his study of man, that he "will deal with man first from the biological standpoint,



then from the psychological and social standpoints, and finally I shall endeavor to correlate the findings of science with philosophical problems involved with self-consciousness, a sense of material, moral and spiritual values and the attainment of freedom and responsibility."

It is perhaps inevitable that a scientist would fulfill the first part of his self-imposed task more fully than the second part. When dealing with the scientific aspects of the human situation and studying man's relation to the natural world, Professor Conklin gives us a very competent analysis of the natural basis of man's moral and spiritual life. He holds to a teleological view of nature and opposes all mechanistic views. In common with most scientists he is inclined to define the difference between men and animals as one of degree rather than kind. "Fear, suffering, antagonism, joy, affection, fidelity, even responsibility," he declares, "are manifested in greater or less degree by some animals. But of course these emotions of animals while similar in kind, differ in degree from corresponding emotions in humans." This familiar error of a "scientific" view of man can be easily refuted. If the difference between men and animals is only one of degree and not of kind then it ought to be possible to point to some history of animal institutions. Animals have no such history. Their mode of life is bound by nature and is therefore involved in endless repetition. Only man has a history because he only has the freedom to rise above nature and fashion and refashion the modes of his life and the forms of his society.

Doctor Conklin completely misunderstands the Christian doctrine of original sin. Instead of recognizing it as a doctrine which deals with the inevitable perversion of human freedom, he thinks it ascribes sin to heredity and thereby escapes the sense of "personal responsibility." But his alternative is to ascribe human evil to "bad education and bad environment" which means of course the cause of human wrongdoing lies outside of, and not inside, the individual. Any doctrine which ascribes human wrongdoing purely to heredity, education or environment has failed to deal adequately with the problem of human freedom and to the root of evil in that freedom.

When dealing with the meaning of history Professor Conklin shows the same lack of understanding for the problem of freedom. He has a simple evolutionary faith. He declares: "When world-wide wars with their indescribable sufferings and horrors, brutalities and tyrannies shake one's faith in human progress, it is comforting to take the long view of cosmic evolution, to remember that the longest wars are but fractions of a second on the clock of life on earth, and that the 'eternal process moving on' is not likely to stop today or tomorrow." Of course it will not stop. But the point about wars is not what quantitative portion they have in the movement of history, but whether there is anything to prove that history is moving qualitatively away from them. This simple evolutionary faith would be plausible only if the optimist could prove that we have less severe or brutal conflicts now than we had in the past or were closer to their elimination than in the past.

In another connection the author declares, "Practically all disorders of society are man-made and can be man-cured." Here again the problem of human freedom is not measured profoundly enough. If historical evils are man-made, as indeed they are, the process of natural evolution cannot be a guarantee that they may not appear in history on a higher level than in the past. It may "be in the power of

man to abolish them." But if that is in man's power, is it not also in his power to aggravate them?

The inclination of scientists to elaborate a philosophy of history from the idea of natural evolution sheds confusion, rather than light upon the human and historical situation.

REINHOLD NIEBUHR

Union Theological Seminary, New York, New York.

**Choose Ye This Day.** By ELMER G. HOMRIGHAUSEN. Philadelphia: The Westminster Press, 1943. pp. 148. \$1.50.

Are Protestant churches failing to reach this generation with a Christian gospel that really grips? Have we a considerable body of nominal Christians in our churches who are only halfheartedly committed to Christ? Have we failed to understand the radical nature of the decision involved in Christian commitment? What may be legitimate methods of evangelism in our time? These and other pertinent questions are ably discussed in this book.

The manual may be regarded as a semiofficial statement of the Department of Evangelism of the Federal Council of Churches of Christ in America. While written by Doctor Homrighausen, the manual was conceived and circulated among members of the Department, and received criticism from a wider circle of competent people.

The treatment really is divided into three sections. The first, introductory, treats the place and decline of decision in our time and the common objections to evangelism. It covers much familiar material, identifying the lack of evangelism to indifference to the matter of decision and to the influence of the liberal and secular mood of our time upon Christianity. In the second there is consideration of the nature of decision in Christian personality, the significance of Jesus Christ in that commitment, and the relation of the gospel to the development of human personality. Here is the real heart of the discussion. The author does some careful and constructive thinking and will challenge many readers with his indictment of liberal Christianity and his interpretation of the Evangel. One senses throughout these chapters the theological position, near neo-orthodox, of which the author is an able exponent. Some will question that the splendid interpretations of the nature of evangelism and its more effective methods need necessarily be identified strictly with the full theological position represented in this writing.

Section three deals with child and youth evangelism and methodology. Here the author endeavors to relate valid evangelism with equally valid Christian nurture without bringing the two processes into complete identification. Some wholesome criticisms of modern religious education and of traditional evangelism are offered. There is little if anything new offered in the way of method. But against the background of section two these methods take on a significance and power they seem to have lost.

The manual, though wordy and repetitious at times, is as a whole a vigorous and challenging presentation of a vital problem. A wide range of competent authorities is employed throughout and a splendid bibliography is included. It deserves a wide reading.

Two practical suggestions might be in order. First, in this reviewer's judgment, it would have made for clarity (and for practical distribution purposes) if the book had been released under the subtitle, *A Study of Decision and Commitment in Christian Personality*. The present title suggests just another "series of sermons." Second, since the Department of Evangelism is concerned with reaching and influencing practice, it would do well to summarize the significant aspects of the treatment into a leaflet of a few pages for distribution among the hundreds of thousands of church-school teachers and parents who in the volume itself are charged with a distinct evangelistic task and yet who will in all likelihood not have access to the volume and who will not take the time to read it if it does reach them. This might even be said of the rank and file of ministers, for whom the manual was primarily written.

FRANK M. MCKIBBEN

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**The Earliest Gospel.** By FREDERICK C. GRANT. New York: Abingdon-Cokesbury Press, 1943. pp. 270. \$2.50.

In this important volume, one of our most distinguished New Testament scholars presents a series of studies of the Gospel at the point where the oral tradition crystallized into writing. It consists of his Cole Lectures for 1943 supplemented by supporting material. The book should serve to give the thoughtful reader an intimate picture of the way in which the critical study of the written Gospels is inseparably related to the development of the message of the early Church.

Four types of material are presented. First of all, there is a study of the growth of the traditions about Jesus to its first written form in Mark. Taken as a whole, the point of view is not novel, but it is the best presentation which we now have in scholarly detail. Grant shows how the cross and the resurrection were central from the beginning, and how the rest of the tradition gathered about this focus.

In the second place, the author shows how different were the formulations of the faith in the variant theologies represented by Mark, Paul, Matthew, and other parts of the early tradition. The theological emphases of Mark are particularly developed. Also, the questions raised by Bousset a generation ago are given fuller consideration than in most recent works.

That leads to the third type of contribution, a careful exposition of important German monographs which as yet have received inadequate consideration in English. These include Lohmeyer's brilliant hypothesis of a separate Galilean Christianity, Werner's disproof of Pauline influence on the Gospel of Mark, and the criticism of the passion narrative by Lietzmann and Dibelius. This reviewer wishes that Grant had subjected the Lohmeyer theory to more critical analysis instead of confining himself so much to exposition. In addition to these foreign monographs, Torrey's claim for Aramaic gospels is subjected to a minute and sympathetic analysis, with the conclusion that the veteran Semitist has neither proved Aramaic gospels nor an early date for them, but that the earliest building materials first circulated in Aramaic.

In the fourth place, there are treatments of such current interests and problems as anti-Semitism and the social gospel in their relation to Mark. In fact, through-

out the book there is a frequent vacillation between the historian of Christian beginnings and the modern religious teacher with decided preferences and a strong crusading spirit.

Some readers may be a little disturbed that Grant's "Mark" is a Roman clerk rather than the Jerusalem nephew of Barnabas; others that so much of the passion narrative should appear to be "secondary." But this reviewer is much more dissatisfied with the portrait of Jesus which lies behind, which seems confused and contradictory. But this book is primarily devoted not to a reconstruction of the career of Jesus but to the development of the gospel within the Church. And here the author's main conclusions may be heartily commended. With its many bibliographical references, the book promotes in a marked degree the fuller understanding of the Earliest Gospel.

CLARENCE T. CRAIG

Graduate School of Theology, Oberlin College, Oberlin, Ohio.

**Theology in Transition.** By WALTER MARSHALL HORTON. New York: Harper & Brothers, 1943. pp. xxiii-196. \$2.50.

This book is a reprint of two earlier volumes of Professor Horton, published respectively in 1931 and 1934. He has used as an introduction an article which appeared in the *Christian Century* for 1939 under the title "How My Mind Has Changed in the Last Ten Years." This introduction suggests the title of the book *Theology in Transition*. It calls attention to the change of emphasis which has taken place in Protestant theology during the last decade, and in no one more conspicuously than in Professor Horton himself. Of all our contemporary writers no one is more sensitive to current opinion, no one has followed more intelligently the changing trends of thought and emotion, and no one has interpreted more usefully than he to his less well-informed readers the changes which have taken place in contemporary theology, not only in America but in Britain and on the continent.

It is good news, therefore, that his publishers have thought it worth while to reprint these earlier books. If they add nothing new to our acquaintance with the author's thought, they give a vivid picture of the stages through which that thought has passed in the hectic years it traverses. As one rereads what he has written, one feels again, not simply intellectually but emotionally the tenseness of the period for all sensitive spirits trying to find their place in this troubled world.

The contrast which Professor Horton points out in his introduction is, of course, that between the older optimistic liberalism in which his theological thinking began, and the later—I will not say pessimistic—but sober, realism in which it has culminated. Yet while the change has been real, it has not been revolutionary. To a greater extent than some of his fellow realists, Professor Horton has succeeded in carrying over into his new world of thought the best of the old from which he has come. Indeed, rereading the chapters of his earlier book I have been interested to see how much of what the author there wrote is relevant to the present situation. All that he says about what theology needs to learn from psychology is still true and many of his specific suggestions are still helpful. If change there has been it is rather in a new appreciation of the resistant factor in the environment in which the Christian life must be lived and of the essential place of Christ and of His Church as the center about which all efforts directed toward

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the reconstruction of a new and better world must crystallize. The conviction of the centrality of Christ and as a necessary consequence of His Church have recently found expression in the latest of Professor Horton's books, *Our Eternal Contemporary*, but this book too still breathes the spirit of tolerant and sympathetic objectivity which is the lifeblood of liberalism.

WILLIAM ADAMS BROWN<sup>1</sup>

Union Theological Seminary, New York, New York.

**The Primacy of Faith.** By RICHARD KRONER. New York: The Macmillan Company, 1943. pp. ix-226. \$2.50.

Richard Kroner, formerly Professor of Philosophy at the University of Kiel in Germany, and at present Lecturer in Philosophy of Religion at Union Theological Seminary, New York, in these Gifford Lectures delivered at St. Andrew's University in Scotland in 1939-40, deals in an attractive and scholarly way with the fundamental question of the relation between reason and faith, or between philosophy and religion. The original title of the lectures was *The Boundary Line Between Philosophy and Religion*.

Starting from a critical examination of Kant's position in *The Critique of Pure Reason*, in which he emphasizes the limitation of pure or theoretical reason in the realm of speculative theology, and denies the possibility of all purely rational knowledge of God, Professor Kroner maintains as against Kant, and Karl Barth later, that there is a place for natural theology, though reason needs to be supplemented by revelation, rational knowledge by faith. Kant's negative attitude to the question of a purely rational knowledge of God was not indeed, it is properly pointed out, even his last word on the subject. He limited reason "in order to make room for faith," and he brought back through the practical reason or moral faith the knowledge of God excluded by the pure reason of logical intellect, representing the belief in God as a belief necessary for "the pure practical purpose" of promoting morality.

But this belief in God, this knowledge of God, our author maintains, is not a merely rational knowledge, even when the reason which is the organ of religious perception is characterized as "practical" as opposed to purely "theoretical" or "speculative." It is attained not through reason but through what is called "imagination" or "faith"; an imagination or faith which is represented as having "primacy over reason" and as being "nonrational," not in the sense of contradicting reason but of "surpassing the power of reason and completing its undertaking," and is a thing of the heart and the will rather than of the head or the intellect.

The author's favorite and most frequent characterization of this knowledge of God as a product of the "imagination," "religious imagination," is not, in the present reviewer's judgment, an altogether happy characterization, inasmuch as it encourages too much the thought that religious knowledge, knowledge of God, is in William James's schoolboy definition of faith "believing what you know ain't true." Less misleading would it be to speak of religious knowledge as "figurative" rather than as "imaginative," and that this is what Professor Kroner really means is evidenced by the fact that several times he uses the adjective "figurative," as for example, when he defines religious knowledge as knowledge which "presents ultimate truth not in the form of rational concepts but of images or figures,"

<sup>1</sup> Died December, 1943.



concrete figurative knowledge as against impersonal conceptual knowledge. It is not that religious knowledge is less true than what is ordinarily called objective natural scientific knowledge. It is rather that the knowledge of its truth is attained in a different way, and by different conditions, from that of objective scientific truth, conditions less purely intellectual and more moral and spiritual.

This is a book which the present reviewer has found most pleasing and satisfying to read, not only because of the substance of its thought—the standpoint of which is defined by the author, by way of contrast with recent liberal humanistic tendencies, as “a modern conservatism”—but also because of the remarkably clear and lucid language in which this thought is expressed, affording in this respect, it may be suggested, a fit object lesson even to many philosophical and theological writers whose native language is English.

J. M. SHAW

Queen's Theological College, Kingston, Ontario, Canada.

**Christ and His Crisis.** By SAMUEL SHOEMAKER. New York: Fleming H. Revell Company, 1943. pp. 151. \$1.50.

The first thing to say about this book is that many people will enjoy reading it and get a great deal of good out of it, who have not heretofore been attracted to Mr. Shoemaker and his former type of evangelism. His break with Buchmanism is resulting in a more matured, better balanced approach to the difficult job of bringing each individual man nearer to being the sort of person the good Lord wants him to be. We who have had a prejudice against Mr. Shoemaker and the evangelistic school in general are the ones who will benefit most from this book and will enjoy it, too.

To many of us the directness of the evangelistic approach has been too personal, almost prying, and we recoil from it. Yet we who are spiritually reticent, we who love dignity and beauty of ceremony, we who are apt to lay too much emphasis on the sacramental element in worship and in Christian living, need just what this book will give us—a reminder that all the dignity and ceremony and sacramentalism in the world is empty unless the individual soul tries to find out what God's will is and then tries to do it. As the author says, “There is an obstinate determination in us all to get in on as much religion as we can, without the sacrifice of our self-will to the will of God.”

Evangelism tries to strip all religion down to this bare fact and the result is that evangelism is too bare. How vastly more effective evangelism would be if it clothed itself in rich, colorful ceremonial and made use of the vivid symbolism of sacramentarianism, and how much more potent sacramentarianism and ritualism would be if they made central the one cardinal point of evangelism, *i. e.*, the total conversion of each individual.

Mr. Shoemaker begins with a question, “Are we clear what we are fighting for, what the war is all about?” And the whole of the book goes on to show that the real war is not World War II which started on a certain day on a certain continent, but that the real war is the spiritual war that is always going on in the heart of every individual. We forget this in times of so-called peace and through selfishness, self-centeredness and materialism “we give personal and social evil a chance to accumulate till it finally issue in a conflict between nations.” “The spiritual war is the fundamental war.” “War does not begin when nations join

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battle nor cease when they declare peace." Peace will come, and an acceptable and permanent peace will be worked out, only when a sufficient number of people are earnestly trying to do what God wants them to do instead of what they themselves want to do.

To bring this point home to each individual reader is the purpose of this book. It is a full handling of the whole problem.

Mr. Shoemaker writes so simply, with such obvious sincerity and with such freedom from self-righteousness and any taint of holier-than-thou priggishness, that anyone who reads it must surrender to him in spite of former prejudices.

FRANCIS J. H. COFFIN

St. John's Episcopal Church, Larchmont, New York.

**The Long Road to Methodist Union.** By JOHN M. MOORE. New York: Abingdon-Cokesbury Press, 1943. pp. 247. \$2.00.

Anyone interested in the ecumenical ideal of present-day Christendom, particularly the techniques of its attainment, will find *The Long Road to Methodist Union* immensely instructive. He will forget the necessary, though dull, details regarding the personnel of the various commissions appointed for the purpose of working out the union, in the absorbingly interesting unfolding of the great movement. For although the story is primarily of paramount importance to the three American Methodist bodies which participated in the movement, it is likewise of interest and concern to American and world Christianity.

Ever since the division of the church in 1830 and 1844, the three main denominations of the white Methodists lived estranged from each other. The latter division, which grew out of the slavery problem, particularly was productive of great bitterness: for twenty-five years the two branches had no fraternal relations. The Northern church persistently leveled the charge of "secession" against the Southern. It was not until 1876 that each church recognized the other as a legitimate branch of the original body. This was the first step on the road to union. The next great forward step was taken when in 1894 the Southern church appointed a Committee on Federation; but it was not until fourteen years later that the Northern church adopted a resolution which inaugurated a movement toward union. The next year, 1910, at last a joint commission of the two churches was appointed. Little they dreamed that the negotiations were to last twenty-nine years, and that only two of the original members would be alive at the time of the final consummation of the union! Nevertheless, by 1914, the fundamental technique of the union, "unification by reorganization," was agreed upon. During the years 1916-20 the basic plan was evolved. Then came the tedious, and often discouraging period during which the rank and file of the membership of the two churches had to be won to the unionist proposal: the South feared the infiltration of northern "modernism," the North was afraid that southern "backwardness" would retard its progress. The consummation at last came at 8:59 P. M. on May 10, 1939, when The Methodist Church—a new creation, no mere perpetuation of any of the previous organizations—came into being!

The story is instructive insofar as it clearly illustrates that unity as a spiritual fact must precede all attempts at unification of the organizations. That takes time, as all organic growth does. The ideal of an ecumenical Christendom will remain a glittering generality until Christians come to know each other, gain in-

sight and appreciation of the reasons for the loyalty which holds each separate group together, and learn to unite in the service of the higher common ideal irrespective of their differences. The spiritual unity is fundamental; organizational union is then secondary, and conditioned by the other.

MATTHEW SPINKA

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**Philosophies at War.** By FULTON J. SHEEN. New York: Charles Scribner's Sons, 1943. pp. 200. \$2.00.

Monsignor Sheen is the outstanding popular preacher in the Roman Catholic Church in America. His reputation as an orator has become nation-wide; and his influence is tremendous, not only amongst his co-religionists, but in the land generally, largely through his weekly sermons on "The Catholic Radio Hour." Hence it is highly important that one who is concerned for the thinking of Americans on the problem of war, of this war, and of the issues at stake in this war, should acquaint himself with Monsignor Sheen's views. And this little book will serve this purpose, since it covers the entire ground and presumably represents the developed thought of Sheen on these matters.

Now the reviewer must confess at once that in his judgment the *pronouncements* of the Roman Pontiff on this war seem to him to represent the central Christian conviction and attitude, however far the *actions* of the Roman see and the Roman Catholic Church may appear to depart from the principles which the Pope has enunciated. Even better than William Temple, Archbishop of Canterbury, and the American Protestant leaders, the reviewer feels, the Roman Pontiff has spoken clearly and well—has seen the points at issue, and without once in his *utterances* becoming partisan (however the actual *operation* of the Roman Church may have varied), has called for a Christian orientation.

Monsignor Sheen is not exactly in this tradition, one feels. He writes vigorously against totalitarianism in all its forms, and he correctly attacks the evils in democracy—such as "progressism, scientism, relativism, materialism, and license"—but his difficulty is that he is called upon to do three things at once, always a somewhat trying task. He must defend the Roman Church and its actual situation in country after country (from this the Pope was either delivered or spared himself, since he dealt only with matters of principle and not of practice, so to say); he must show why we are obliged to fight against totalitarianism in its German and Italian and Japanese forms, while at the same time he must make terms of some sort with Russia, our ally, while condemning the communist ideology; and he must point out the evils in our own "way of life" which need correction if we are to hope for a better world after the war. And so there is a considerable confusion of presentation, and sometimes a rather ridiculous straddling of issues. It is not unlike the position of the Roman Catholic bishops in their recent Washington Pronouncement on the Moscow Pact.

To a non-Romanist, it would seem that the Roman Church must publicly declare its penitence for its support of such hideous things as the Ethiopian war, the Spanish adventure, the temporizing with secular dictatorships in other lands, or must publicly profess that its stand has been correct in these matters. It must come to some better understanding of its position in regard to Russia and Com-

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munism. It must either cease to manipulate politics in order to secure its will in our own domestic life, or come forward plainly for a contral of the state by its own theocratic principles.

Monsignor Sheen's book points, then, to the dilemma of the Roman Catholic thinker. Roman Catholicism politically is ambiguous, no matter what other brands of Catholicism may be—and the reviewer, as an Anglican Catholic, believes that the Catholic way *can* be disentangled from this particular ambiguity. What is the ambiguity? It is the difference between such clear enunciation of historical Christian moral principles, based on historic Christian faith, as may be found in the Pope's *encyclicals* on the war, and the *actual* way in which the Roman Church, for its own interests, straddles the fence, or plays with fire, without (excepting on the part of men like Maritain) seeing how gravely its position is compromised.

W. NORMAN PITTENGER

General Theological Seminary, New York, New York.

**Live, Love and Learn.** By JOSEPH FORT NEWTON. New York: Harper & Brothers, 1943. pp. x-202. \$2.00.

Malcolm W. Bingay, the Editor of the *Detroit Free Press*, erstwhile of the *Detroit News*, deserves the credit for anticipating the possibilities of that cosmopolitan preacher and man of letters, Joseph Fort Newton, as a columnist. Since that day a name already familiar to the discerning as that of a distinguished pulpit master, and the author of silken prose, has become well known to the readers of many newspapers of wide circulation. The shrewdly wise little articles of Doctor Newton have been published in neat volumes easy to hold and to read: *Living Every Day*; *The Stuff of Life*; and *Living Up to Life*. Now comes the most recent volume, *Live, Love and Learn*. It is the product of wide experience, many a year of reading and many an hour of brooding meditation. As a book which discusses pretty much every problem disturbing the mind of contemporary man as he confronts his world and its Master, there is of course room for disagreement as well as approval. But what an astonishing amount of true and friendly wisdom is the freight these pages carry. The account of Doctor Newton's wartime trip to Britain running through a number of the little chapters is very graphic and rewarding. As an example of provocative insight unhesitatingly expressed, we quote from the article "Strange Blindness": "The Church, horrified by the first world war—or the first part of one world war—apparently thought that it could make peace by talking peace. It was a strange blindness divorced from all the realities.

"Also it went so far as to teach that war is the most wicked thing on earth, and that all war is always wrong. Hence it saw no difference between Hitler and the small and helpless nations he attacked and overran."

"Such astigmatism on the part of the Church, such lack of all moral discrimination, such incapacity for indignation—in short, such appalling failure—will remain one of the inscrutable mysteries of our age."

A downright, forthright, invigorating book.

LYNN HAROLD HOUGH

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**The Church and Psychotherapy.** By KARL RUF STOLZ. New York: Abingdon-Cokesbury Press, 1943. pp. 312. \$2.50.

In recent years the study of personality and the developments in psychiatry have been reflected in theological thought and particularly in pastoral practice. A considerable amount has been written to implement the pastor and the religious educator in the understanding and influencing of the behavior of those they seek to serve.

To the literature in this field the late Karl Ruf Stolz has contributed widely. Now, in a volume published posthumously, he sought to indicate and evaluate those resources of the Christian Church and its ministry which can and do contribute to the prevention and cure of emotional or mental disorder. A study is first made of the healing and alleviating ministry of Jesus in order to determine the procedures and instrumentalities used. Age-old principles of the Church which promote health are then discussed and the specific therapies for our present day are enumerated. The relation of medical psychiatry to pastoral care is investigated and the minister's personal psychological pitfalls are frankly explored.

A realistic consideration of the Church's role in the achieving of mature personality has long been needed, as has also a careful exposition of the elements in organized religion that make for health or provide means for healing. Dean Stolz's book does not fully meet these needs but is certainly provocative reading. The author is particularly telling in his recognition of the creative and therapeutic importance of the sense of community in the Church, the resources for emotional maturity and mental health in the worship, practice and social implications of the Christian religion. The continued stress upon the realities of daily living, the holistic approach to the mind, body and spirit of each individual and the social nature of man's existence are especially cogent.

The chapter devoted to preaching will be of interest to many ministers. Especially valuable is the author's insistence that all preaching must take account of the real problems of real people. The connection between faithful pastoral work and the pertinence of homiletic efforts is well made. Religious educators will find valuable material in the discussion of the development of mature personality and the procedures of Christian education.

The author was attempting a most difficult task in a field where there is still uncertainty and considerable confusion. His pioneer thinking and remarkable skill in pastoral counseling have already done much to open the way for others. An increasing number of clergy and laity will see that the Christian Church contains within itself the potential resources, experiences and procedures which can make for greater health of the individual and the body politic. But only as these valuable factors are effectively used can the true preventive and therapeutic mission be realized. Psychiatry and the studies of personality can contribute much to the understanding of their use. But this does not mean that the minister is to become a psychiatrist nor his parish a clinic. Rather is the pastor and each church to achieve through their own natural functions a service more adequate and more effective because of the insights and experience gained from other disciplines.

It is unfortunate that the author of this book did not draw more important implications from the findings of depth psychology. Much more needs to be said regarding unconscious motivation, the dangers and opportunities of the pastor-

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parishioner relationship, and the dynamic possibilities of the human personality. But surely had the author lived he would have made changes in style and content which would have made this volume even more valuable.

OTIS R. RICE

Chaplain, St. Luke's Hospital, New York, New York.

**The Divine-Human Encounter.** By EMIL BRUNNER. Translated by Amandus W. Loos. Philadelphia: Westminster Press, 1943. pp. 207. \$2.50.

Doctor Brunner's book is concerned with Revelation, and, specifically, with the need to free the Christian experience and conception of Revelation from "objectivist" and "subjectivist" errors. After an examination of these errors he presents his interpretation of Revelation as a concrete, personal, God-initiated "encounter" between God and man.

Objectivism makes Revelation something impersonal, static and abstract; it manifests "a tendency of man's spirit and will to get something into his power—to manipulate it like an object in definite ways and within definite limits" (pp. 22-23; compare p. 87). The Roman Catholic Doctrine of the Sacraments illustrates what Brunner understands by objectivism. Biblical literalism is another instance of this error, with its identification of the scriptural framework with God's Word, which is always uttered to living persons in a direct encounter. Finally, wherever doctrine is made the center of Revelation, objectivism is at work, and concerning this Brunner remarks: "In His Word, God does not deliver to me a course of lectures in dogmatic theology, He does not submit to me or interpret for me the content of a confession of faith, but He makes Himself accessible to me" (p. 85).

Subjectivism dissolves Revelation into something private and relative to arbitrary preference or feeling. Just as objectivism expresses man's sinful quest for security, subjectivism reveals his sinful quest for freedom (pp. 26-27); and thereby the absoluteness of God's utterance is lost, and Revelation becomes man's monologue with and about himself. The "ultimate extreme" of this tendency is to be found in American "theology," where, as in the Chicago school, "not much more was left of 'religion' than a certain social feeling or value experience" (p. 36).

The genuinely Christian view of Revelation is not an arithmetical mean between these two extremes. While the Christian lives in and through the dialectical tension—which is best understood by the Reformation thinkers—between them, Revelation is not simply a matter of having a little of each error, diluted and compounded. "The Bible is as little concerned with objective as with subjective truth" (p. 41). Revelation is an absolutely unique kind or disclosure of Truth (compare p. 75), in which the human person encounters the Divine person, the abstract "thinghood" or false objectivity, with its correlative false subjectivity, is left behind, and we know even as we are known. This is not mystic self-identification with God, nor the mere titillation of the religious feelings. It is that by which for the first time we know ourselves as aspirant persons, God as fully person, and our fellows, themselves aspirant persons, as worthy of loving service and fellowship. In Revelation, subjecthood is bestowed upon us by the love of God, even as He establishes "unconditional fellowship" with us (p. 96).

In this "encounter," which is the Revelation of God as "the first, the One who

is unconditional, freely ruling, bound by no presuppositions, the Creator-Lord" (p. 95), we are reminded that the initiative is wholly Divine: "it is God Himself who does everything, upon which doing and saying alone man's new being depends" (p. 97). The Divine Initiative must not, however, issue in an abstract absolutizing of God's power (compare p. 99).

The place of the Church in the proclamation of the Word of God is considered in the last chapter of the book. What Doctor Brunner has to say there will probably elicit a cordial assent among readers unsympathetic with other aspects of his general position.

It is not one of the lesser virtues of this vigorous book that it presents alternatives squarely, *i. e.*, sharply, if not fairly. Another of its signal merits is that it raises questions beyond, or possibly through, its provision of answers. It may be that the antinomy between objectivism and subjectivism is "rigged," and that the resolution of it is by simple fiat; but it is an interesting and provocative suggestion that faith somehow steers clear of the pitfalls on either side. Again, Brunner does not stop to argue the case whether our knowledge of other selves and our "knowledge" of God are *sui generis*: the "argument" is simple affirmation. Finally, he continues to find in all humanly-attained knowledge the expression of man's sinful urge to transform his objects, to make them conform to his desire. Is it sinful to enquire whether this view is a simple reading off of the meaning of human experience, or an implication of the biblical view of man, or the expression of Kantian epistemology? It may be said that this view of human knowledge is all three, but making good on that claim presents great difficulties.

JULIAN N. HARTT

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**The Conscientious Objector and the Law.** By JULIEN CORNELL. New York: The John Day Company, 1943. pp. 158. \$1.75.

Mr. Julien Cornell, a member of the New York bar, has been active as counsel to the National Committee on Conscientious Objectors of the American Civil Liberties Union. This book relates his experiences in this capacity; it is an excellent statement of the law and a vivid narration of case illustrations.

It is interesting to observe the great variance in the treatment of C.O.'s before local draft boards and judges. Prejudices run high, and often ridicule and condemnation are heaped upon the C.O. Only as the cases rise to higher courts, away from local scenes, are objectors treated fairly in the light of American law. Mr. Cornell reports that the legal recognition of the C.O. in the current war is more general and stronger than in the past. But this does not mean, for example, that we are more lenient than the English. In an excellent chapter a comparison is made between American and British laws.

The advocate, himself a lifelong Quaker and pacifist, renders great service to his fellow believers as he follows them through intricate court procedures, presidential appeals, problems in military camps, and acute constitutional questions. In addition, he renders service to the fortification of American law in defense of minorities and freedom of conscience. The reviewer, who has spent considerable time investigating the legal history of pacifism up to the current war, wishes to

acknowledge a great debt to Mr. Cornell for this excellent and authoritative statement of the C.O. before the law today. It is a job worth while and well done. A book heartily recommended to all those interested in the preservation of civil rights even, and especially, in time of war.

PAUL GIA RUSSO

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**Personalism in Theology** (a symposium in honor of Albert Cornelius Knudson).

Edited by EDGAR S. BRIGHTMAN. Boston: Boston University Press, 1943. pp. x-257. \$2.50.

Written by associates and former students, as a tribute to Dean Kundson of Boston University School of Theology, on his forty-fifth anniversary as a teacher, *Personalism in Theology* contains a sketch of Knudson's career and a complete bibliography of his writings. After Bishop McConnell's preliminary study of "Bowne and Personalism," Brightman and Hildebrand consider metaphysical questions; Ramsdell examines the relationship of science and of religion; Ensley, Harkness and Pfeiffer treat of the idea of God; and Muelder, King and Marlatt make applications to ethics, to racial problems and to religious education.

Perhaps the main emphases are indicated in Brightman's essay on "Personality as a Metaphysical Principle." Here the basic categories appear to be freedom, activity, purpose, rationality, sociality and unity in complexity. While the several authors differ in minor details, it may be said that they adhere pretty well to the main pattern. Indeed, this volume—except for what seems like the curious omission of a chapter on the Person of Christ—may be taken as an excellent handbook to the central teachings of Personalism.

Its critics will probably unite in finding here an illustration of the twin fallacies of humanism in philosophy. Naturalists will complain that nature is treated too slightly; will protest Hildebrand's passivity of space and of time; and will ask why nature must be regarded as phenomenal in order to make it the instrument of spirit. On the other hand, traditionally-minded theologians may be fascinated by Pfeiffer's exposition of the Old Testament Jehovah as a concretion of contradictions in personality, but will feel, with a vague uneasiness, that the deity expounded by Harkness and by Ensley lacks some of the majesty and the sovereignty that should belong to the Lord of all the Creation.

Nevertheless, these essays bear witness to the vitality of a philosophy which is as deeply rooted in the American spirit as is its half-brother Pragmatism. James, Bowne and Dewey are one in stressing the experiential context of all knowledge, in keeping an eye on the concrete actuality which exhibits an empirical union of opposites that are contradictory only for a formal dialectic, in proclaiming the unique value of personality, and in cherishing a dynamic, on-going reality. And more than one reader will lay down this volume with the feeling that he finds in Personalism a freshness, a flexibility and a sanity that are not especially characteristic of more currently fashionable movements in theology.

ROBERT E. FITCH

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**My Father's World.** By MERTON S. RICE. New York: Abingdon-Cokesbury Press, 1943. pp. 103. \$1.75.

We can be glad that Merton S. Rice did not move on into the Courts of Light before he had made it possible for us to look at the world of nature through his discerning eyes. In this choice volume, illustrated with full-page photographs, Doctor Rice did not leave us profound philosophical musings about nature's Creator, but sought simply to set down, with his amazing descriptive powers, some impressions of his Father's wondrous world, revealing himself to be

"A lover of the meadows and the woods,  
And mountains; and of all that we behold  
From this green earth. . . ."

It is characteristic of the author that his words rise to heights of literary perfection, then some down-to-earth phrase brings us back to the genuine, feet-on-the-ground man who holds the pen. There is a certain amount of consciously beautiful phraseology here, but much of the book is written in the same whimsical, conversational style that endeared Merton Rice to thousands as he served the Metropolitan Methodist Church in Detroit for thirty years. He carries his fascinated readers with him as he "flounders about in a flood of wonder"—trying without success to tame a black snake, watching a persistent trout laboring to mount a cataract to get to the source of the stream where its little ones may be born in safety, finding in a soft cloud the friendliness that takes away the impersonality of a vast, open expanse of sky.

This book will prove soothing to our anxiety-filled, hurry-ridden hearts for Doctor Rice's sensitive observation brings convincing testimony of the Father's hand at work in our world. It is rich in the kind of poetic beauty with which we need to fill the reservoirs of our spirits in preparation for the great demands of our day.

Readers are bound to think of Doctor Rice's own passing when they read his comment on John and Phoebe Brashear's epitaph: "We have loved the stars too fondly to be fearful of the night."

HELEN L. TONER

The Gilbert Community Methodist Church, Gilbert, Arizona.

**From Jesus to Paul.** By JOSEPH KLAUSNER. Translated from the Hebrew by William F. Stinespring. New York: Macmillan, 1943. pp. xvi-624. \$3.50.

It is to be hoped that this important study of the beginnings of Christianity by a leading Jewish scholar will become the occasion for a friendly but searching discussion between Jew and Christian as to their mutual understanding. The book purposely goes beyond an historical aim into present-day issues, as have other works of Jewish writers dealing with the same period. Doctor Klausner has been outspoken here in his apologetic and in his negative judgments on Christianity, and has, moreover, fully disclosed a view of historical Judaism which is sufficiently remarkable, so that Christian scholars have every reason to pursue the conversation further. For beneath the ambiguous and tragic relations between the two faiths today lie unclarified assumptions and tacit disagreements which must sometime come to the fore in historical and cultural debate.

There is something fascinating about seeing this spokesman for his people and professor at the Hebrew University in Jerusalem resume the ancient controversy of the synagogue with Paul, whom Nietzsche called the destroyer (Vernichter) of the Law. The issue is even more dramatic than the one involved in Klausner's *Jesus of Nazareth*. For if in the work of Jesus we have the germ of that which was to "spring" the pattern of Judaism—in Klausner's words, "the germ of negation of the ceremonial laws, which was embodied in embryonic form in the teaching of Jesus"—in Paul we have the mature growth, and the visible irrepressible conflict. "If righteousness is through the law, then Christ died for naught." But here it is of course still insisted that righteousness is through the Law.

Klausner's book is in reality a series of books. Some of the best sections are those that present the background of Paul in the Diaspora, in the Hellenistic literature, and in the Empire. It is a thesis of the book that "Paul and his Christianity were built out of the ruins of the uprooted Judaism of the Diaspora," and that his success was then founded upon the yearning for individual redemption in the Gentile world. Paul answered this by taking the best elements in Judaism, made palatable and easy through the abrogation of the ceremonial law, and made still more attractive by concessions to Hellenistic paganism.

The section on the pre-Pauline Church is too briefly treated, and many judgments are inadequately supported. The resurrection experiences are largely attributed to the fact that Mary Magdalene was "hysterical to the point of madness," and that Peter was "unstable" and "incurably emotional and visionary." We find the same emphasis on matters purely of the surface in the picture of Paul's conversion. This is indeed one of the most interesting parts of the book because of the citation of illuminating parallels from Dostoevsky on the phenomena connected with epilepsy. But even granted that the data point to epilepsy in the case of Paul, it is surely not only poor psychology but also poor history to overlook the moral factors in the conversion. Betschlag in his criticism of Pfeiderer and Weiss has forever made that point clear. Not just a re-orientation of ideas, but "mountains of offense and a moral revolution" lay between Paul and salvation. The psychological accompaniments are of interest but do not affect the final significance, any more than they do in the case of the prophets or of George Fox or William Cowper.

After a retelling of the life of Paul on the pattern of Acts, the author gives the large concluding part of the work to the teaching of Paul. The aspects that will be least pleasing to Christians will be those that construe Paul's motives of action in a depreciatory way and the summing up of his personal characteristics. Paul was a "thoroughgoing opportunist." Much is made of the principle of being "all things to all men," and of his being ready to pose as a good Jew in time of trouble, and circumcizing Timothy when it was advantageous so to do. A contrast is drawn between the successful adaptations and concessions of Paul as over against the unsuccessful uncompromisingness of Jesus and the prophets. The author agrees that Paul's role of builder and organizer necessitated such complacencies and diplomacy, but the total picture is markedly depreciatory. The Christian scholar would not have difficulty in correcting the picture here. Klausner forgets that on the one hand Jesus recognized areas that were matters of indifference and could avoid making an issue of matters that would preclude his greater witness, and on the other that Paul was uncompromising enough on what counted to earn himself



stripes, rods, perils and death. On this whole matter of Paul's character it is interesting to recall the pages of Wrede, the Christian scholar who has perhaps faced most frankly the weaknesses of the hero. Both Wrede and Klausner deal with the seeming impulse to "glorifying"—"I labored more abundantly than they all"—and the tendency to cover a personal assertiveness with the cloak of his vocation. But Wrede closes all such probings with a caution against exaggeration. Klausner falls far short here. There is, indeed, acquiescence in certain virtues of Paul, an emphatic tribute to I Corinthians 13, and a recognition at the end of the book that Paul's ultimate influence made possible a world endowed with the Scriptures of the Jew. But there is no such generous homage to the lover of men, the servant of God, the genius with the towering conception that gave us Romans 8 and I Corinthians 15, as we should expect even of a detached historian.

We can only touch on other matters. The exposition of Paul's teaching in its background is done with care and is often illuminating. We must, however, on strictly historical grounds, take exception to important judgments. Thus Klausner strangely makes the familiar and recurrent error of identifying the term "flesh" in Paul with the body, and is thus led not only to a gross exaggeration of Paul's asceticism, but to a misunderstanding of the profound moral and metaphysical dualism in the apostle's thinking. The misunderstanding here is related to that with regard to the conversion. Indeed it is fundamental. It means that the moral sincerity and depth of Paul, his costly and scrupulous exploration of an area left ambiguous and unsettled under the law, is overlooked. Finally we raise one further question. The charge is made against Paul that he made the Jewish heritage "easy" for the Gentile world. He thus threatened the existence of the Jewish people for whom the Torah and the ceremonial laws were "their inmost soul." May we ask whether this means, as it seems to mean, that Gentiles were never, at any time, to enter into the oracles and heritage of Israel except at the price of assuming the ceremonial law? Was religious insight to be dropped when it led beyond the nation and its ancient mores? In the institutions of the Second Temple had God said all? Was the talent always to remain in the napkin of the People and its Torah?

AMOS N. WILDER

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**In Search of Maturity.** By FRITZ KUNKEL. New York: Charles Scribner's Sons, 1943. pp. xii-292. \$2.75.

It has been a long time since we have had such a thought-provoking volume as this, concerning the relation of psychology and religion. It is the first actually to be written in English by the distinguished Los Angeles psychiatrist, though several of his previous books have been translated from the German. It surpasses anything he has done previously, especially for the religious worker.

*In Search of Maturity* is an attempt to outline, or give the base for, a personality psychology which is deeply Christian, and not merely so in a superficial sense. The author first makes a case for the importance of psychology in theology, feeling that the tendency which existed for some years until recently "to surrender the fields of psychology and sociology was a strategic error that almost sealed the universal defeat of Christianity."

But it makes a great difference what psychology is related to theology. His own psychology, Doctor Kunkel points out, has been criticized because it does not lend itself to "a clear-cut 'scientific' definition." Properly he points out that psychology is not altogether natural science; or better, that a psychology which limits itself to natural science methods in the ordinary sense is bound to lose touch with the fullness of life experience itself. The analysis at this point is masterly.

The author feels that a truly religious psychology must start at the point of dealing with the powers within us which lie beneath the surface—utilizing for creative purpose that which would otherwise show itself destructively. He writes: "We are more at the mercy of the dark powers than we know. Everyone, even the coolest and calmest moralist, is their slave. And to master consciously our unconscious forces is the only way which can help us to replace our bloody so-called civilization by real culture."

Quite properly, the problem of the self, its nature and its capacities, is considered central in religious psychology. The meaning of what Doctor Kunkel calls *We-Psychology* is epitomized in these sentences: "The more a person finds himself, the more he discovers that his personal interest is replaced by his responsibility for the whole. He is really himself only as far as he is a member of his group; and his group is alive only as far as it is related to mankind. The real Self, therefore, is not 'I'; it is 'We.'"

The author builds up his important case as the book goes along in such a way that a short summary of the process is not possible. But though it contains the outline of a Christian psychology, there is no attempt to put the whole system "on ice." The method of writing is suggestive and not exclusive except at those points the author rightly considers most basic. This lack of rigidity will give the volume added value for years to come.

In the final sections special attention is given to the ways in which one may come closer to knowing his own real self; in other words, proper self-understanding and help. The process is called "confessional meditation" ("confessional" meaning that confessing is involved, not that one seeks the confessional), and it is akin both to deep psychological therapy and to prayer. One wishes the author would write a whole book on this, and not give merely abstract snatches.

With the deep appreciation that must go to the author for the extraordinary value of his book, there remain certain points at which questions must be raised. One has to do with the way in which he seems to permit certain practical insights, unquestionably sound, to turn unwarrantably into supposedly metaphysical realities. As an example of the sound practical insight, he writes, "We want to change the negative into positive power, and destruction into creation." This is true and important; and the psychotherapist who sees his patient utilize an underlying fear to gain a real self-confidence proves the fact every day.

But we also find the author writing: "Anxiety—as well as hatred—is love turned into the negative. We must learn to tolerate, to accept and finally to love the thing or person, the symbol or spirit of which we are afraid." Literally, we do not learn to love what we have properly feared or hated, though we may learn to love what we have irrelevantly feared or hated. There is truth in the paradox, properly interpreted. But, perhaps because of the limitations of space, Doctor

Kunkel has used many short cuts which are unsound unless the proper implications, and not the obvious ones, are followed out.

One regrets that sociology and cultural anthropology have not penetrated more deeply into the background of the author's thinking, and that he swung so far in the direction of Carl Jung. But these criticisms are minor indeed in a work of major importance. It should be widely read in religious as well as psychological circles, and it will be properly read only when it is seen as a far-reaching criticism of most actual Christian work and life as well as strong support for central Christian convictions.

SEWARD HILTNER

Federal Council of Churches of Christ in America, New York, New York.

**Christian Adult Education in Rural Asia and Africa.** By T. H. P. SAILER.  
New York: Friendship Press, 1943. pp. vii-214. \$1.25.

Doctor Sailer is a veteran expert in education and especially in missionary education. For a generation he has been a leader in the Missionary Education Movement. His knowledge of Christian missions at home and abroad is derived from travel, wide contacts, and extensive reading. No one is better qualified by technical training and a rich store of information to deal with the topic to which he has addressed himself.

There is no continent in which the rural problem is not important and acute. It is particularly so in the two continents with which Doctor Sailer deals. He is aware that education is more than the acquisition of literacy. The literate may make inadequate or perverted use of their ability to read. Because of the lack of suitable printed material in their particular language, many who have been taught to read may lapse again into illiteracy. Yet, in spite of their limited staffs, the Christian forces in Asia and Africa have performed amazing feats in increasing literacy and in producing suitable literature. This Doctor Sailer knows in its many details and skillfully summarizes with enough concrete illustration to make his generalizations vivid. Since, as he says, literacy is only a means to an end, he goes on to narrate what missions have done through it in adult education to promote health education, to improve standards of living, to permeate social relationships and to promote Christian growth, "the keystone of the arch." The little book is designed for mission-study classes and for reading by individuals. It is well written and the more mature will find it both fascinating and informing.

The reader, however, comes to the final pages with a feeling that here is an account of a world which is already passing. The illustrations are chiefly from the period between the two world wars. The present war is bringing vast alterations in both of the continents. It would be requiring too much of an author to ask that he give an inclusive picture of current conditions. They are as yet too kaleidoscopic and our information concerning them is as yet too imperfect to permit of a well-rounded description. Moreover, much of what is here said still holds true and will be pertinent to the tasks of tomorrow. One wishes, however, that more recognition had been given to the changes which are being wrought before our eyes and on so vast a scale.

KENNETH SCOTT LATOURETTE

The Divinity School, Yale University, New Haven, Connecticut.

**The Chiangs of China.** By ELMER T. CLARK. New York: Abingdon-Cokesbury Press, 1943. pp. 123. \$1.00.

Doctor Clark states the purpose of his book to be "a piece of reporting about some great and good people and the influences that made them what they are." Since he confines his report of several related Chinese families to 120 pages it is necessarily very sketchy, largely repeating things which American church people like most to hear about the General and Madame Chiang.

Unfortunately the little book does not maintain the balance suggested by the title. Five of the seven chapters are devoted to the Soong family, and by the time we get to the one chapter exclusively devoted to the Chiang's the Soongs are pretty well mixed up in that. This lack of balance in the book is a decided drawback since it tends to leave the uninformed with the impression that the Soong family has a major influence upon the Chinese government and people. I think most of those who have been close to the Chinese people and events during the last decade would agree that this is certainly not the case.

The style is that of a reporter, and the author does his job well as long as he sticks to his role as a reporter. However in some places he has a tendency to take the place of a critic and when he makes this attempt his style assumes an unbecoming superciliousness. This is noticeable in regard to remarks about Sun Yat Sen.

The author is also openly denominational, at times when it is not necessary.

The illustrations are well selected for the purposes of this book.

The chief value of the book is its brief resume of the Christian influences in the lives of the Generalissimo and his wife. Historical material is boiled down to a minimum, yet there is enough of history there to remind the reader of the extraordinary power of the Christian influence in China today.

ARCHIE R. CROUCH

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**Return to Christianity.** By NELS F. S. FERRÉ. New York: Harper and Brothers, 1943. pp. xii-76. \$1.00.

This volume represents the author's attempt to define the nature of Christianity specifically and to predict the consequences which will follow when Christians return to it. The author is convinced that science has failed dismally to meet contemporary needs, and that Christianity as currently defined and practiced has done little better. Traditional Christianity, according to Ferré, failed because it became too engrossed in the attempt to shackle the minds of men; modernist Christianity because it attempted to subject Christianity to the "secondary" standards of reason and experience.

The type of Christianity which Ferré recommends is one which worships God as "unlimited, objective, self-giving love" (p. 5), and which maintains that any behavior to which the name Christian may legitimately be applied must be characterized by absolute committal to such love. When men adopt such Christianity, God will give them the Kingdom. The author's statement at this point has definite apocalyptic implications. (Compare p. 19.) If this is not his intention, his language belies his thought. The three final chapters of the book are

devoted to the probable relevance of this conception of Christianity to individual life, to the Church and to society.

The reader may well find himself puzzled by the assurance and finality with which Ferré defines Christianity, and with the apparent complete disregard for critical evaluation in his assertion that Christian love as he defines it (*agape*) can remove from men their desires for prestige and power. Such statements should be checked against the findings in psychology and sociology, and if they fail to find support in these studies, the theologian ought at least to acknowledge this fact. Wilhelm Wundt established his experimental laboratory in psychology more than sixty years ago, and much work has been done since that time. One wonders as he reads this volume whether or not Ferré has given serious consideration to the work done in psychology and sociology in his definition of Christianity or in his suggestions concerning the relevance of Christianity as he defines it to the human scene.

WILLIAM H. BERNHARDT

The Iliff School of Theology, Denver, Colorado.

**Religion of Tomorrow.** By JOHN ELOF BOODIN. New York: Philosophical Library, 1943. pp. 189. \$2.50.

Here is a beautifully written book of religion by a philosopher who has the soul of a poet. It has the rare quality which Plato called *theoria* (vision, insight), in which philosophy, poetry and religion meet. It is written, not for professional philosophers or religionists, but for thoughtful and cultured laymen. Its four parts deal respectively with the reflective consciousness of the divine, the creative indwelling presence of God, love and insight, and creative destiny—individual, historic and cosmic.

The theme is the continuing power of religion to enrich, ennoble and beautify life. Religion "ekes out the circumscribed world of science and furnishes the inspiration that science itself lives by." It gives perspective to life; it emphasizes loyalty to the spiritual heritage of the past and urges the forward look; in tragedy it holds before men the conviction that the good will somehow triumph. God is the pervasive spirit that makes such meaning possible. "He is that creative energy, that spiritual power that works for the good—a leaven, a catalytic agent which works constructively in our world for order, unity and harmony." God is personal in that He enters into creative communion with us and participates in our striving.

When a philosopher writes a book on religion one is always curious to see how near he comes to the central affirmations of Christian theology, for philosophers even though men of spiritual insight are apt to shy away from anything that savors of doctrine. Professor Boodin keeps closer to the Christian tradition than do most. Among the best chapters in the book are four which trace "the sense of presence" from Hebrew history through the beginnings of Christianity to Protestantism and the spiritual climate of today. In the chapter on "religion as sacramental communion," there appears not only the idea that religion makes all of life sacramental, but also an appreciative interpretation of the sacraments of the



Church. There is a lovely meditative essay on "cultivating the presence of God," which could well be used to nourish as well as to clarify the life of devotion.

Those accustomed to approaching religion primarily through the Bible and the Church, rather than through the philosopher's quest, may charge the book with generality and vagueness. With all its beauty of expression there are passages that leave me saying, "So then what?" However, its presuppositions are those of Christian thought and experience. The author expresses the hope that what he calls the Religion of Tomorrow may prove to be only a new statement of the religion of Jesus. The book should be most helpful in fertilizing the thinking both of those who move within the Christian tradition and of intellectuals who have lost contact with it.

GEORGIA HARKNESS

Garrett Biblical Institute, Evanston, Illinois.

**The Path to Perfection.** By W. E. SANGSTER. New York: Abingdon-Cokesbury Press, 1943. pp. 214. \$2.00.

Here is an admirable examination of the idea of Christian perfection, especially with respect to the part it played in the great years of the Wesleyan revival. It is a study based upon a wide knowledge of the revelant material and displays an unusual competence in discriminating between what is of primary importance and that which is only secondarily significant. Merely in its character as a chapter in the history of Christian doctrine and experience, it is a first rate piece of work. Nothing could, for example, be more enlightening than the brief but very representative citations from a larger number of the most important sources. The clarification by this method of John Wesley's own attitude and conviction is, without doubt, the most valuable part of this, the historical treatment.

But we are carried beyond the bounds of narration concerning an idea. The idea itself is examined: and in the course of an analysis both sharp and sympathetic the reader is taught (many of us I fancy for the first time!) to regard the notion of perfection with something other than a mingling of pity and distaste on the one hand and a sentimental (but still unmistakable) admiration on the other hand. Satisfied as we are to applaud John Wesley's refusal to claim perfection for himself, we are not permitted to fall back into the fashionable and easy detachment that has so long prevailed in average Protestant Christianity. The author really does succeed in making us see that when "perfect love" is substituted for bare "perfection" or "holiness," something has been offered to every Christian as an essential aim, which though it seems more modest than "perfection," does demand all his energy with all possible divine help as he presses forward to its achievement. Surely he who loves and strives for love's fulfillment does seek perfection. And it would be hard to state it more uprightly and attractively than in these words of Doctor Sangster: "Love cannot be love—most certainly it cannot be perfect love—until it interpenetrates our whole personality and knits our nature into a wholeness which, by nature alone, it does not possess."

J. V. MOLDENHAWER

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**Science, Religion and the Future.** By C. E. RAVEN. New York: The Macmillan Company, 1943. pp. x-125. \$2.00.

Canon Raven is here concerned to overcome a division which breaks the human spirit into conflicting parts. The problem is to overcome the breach created by science and religion. We are undone by this schizophrenia in our personalities. As long as each of these two major parts of the human enterprise accept as knowledge what the other would repudiate, the ill is not cured no matter how peaceably at times the two may seem to dwell together. In the first part of the book the author lays down the basic principles specifying the nature of knowledge and how it is attained whether in science or religion, in art or in love, in business or in politics. Next he gives a brief but masterly sketch of the way this breach developed in the mind of man.

Prior to the rise of modern science Christianity had acquired a body of alleged knowledge that could not be retained as a system if knowledge as recognized by science was to be taken seriously. Yet science was deeply indebted to the Platonist and Aristotelian traditions carried in the Christian tradition. Also pioneers in science were themselves Christians.

Intellectual giants of the seventeenth century working in these two fields seemed about to achieve a Christian view of the world that would also be scientific. But from 1720 on "there seemed to be little or no first-rate ability available. A moral, intellectual and religious rot had set in." Then occurred a very unfortunate conflict about Darwin and Darwinism. It split wide open the breach that had seemed to be healing. We today inherit the evil consequences of that disaster. Our task is to complete the work that was broken off and frustrated at the end of the seventeenth century. The last half of the book is a sketch of this constructive undertaking. As analyzed by the author it is threefold—intellectual, moral and religious.

In religion the problem is to be solved according to Canon Raven by way of the mystical experience. One of the main ideas of the book is expressed in the following sentence: "If man is true to the primary qualities of his own nature, he will discover in the religious experience the culmination of the evolutionary process and the clue to its meaning and direction" (p. 118).

Some of us believe that this appeal to religious experience as a way to solve the problem under consideration was the tragic error of religious thinkers in the recent past. The wound in man's spirit which Canon Raven so deeply feels and so earnestly seeks to heal is worse today because this mistake was made. He is perpetuating this historic and disastrous blunder. One cannot start with religious experience and hope thereby to find God. One must first know that it is God which one is experiencing before he can tell whether the experience truly has this divine significance. One cannot know this from the immediate qualities of the experience.

HENRY NELSON WIEMAN

The Divinity School, University of Chicago, Chicago, Illinois.

**Daily Life in Bible Times.** By Albert E. Bailey. Scribner's Sons. \$3.00. With a pen of interest to young and old, the author presents a vivid picture of everyday life in both the old and New Testament setting. The volume is copiously illustrated throughout.

**The Problem of Pain.** By C. S. Lewis. Macmillan. \$1.50. Fittingly prepared by the author of *The Case of Christianity* and *The Screwtape Letters*, this volume will find a ready audience in America as it did in Great Britain.

**Connecticut Yankee.** The autobiography of Wilbur L. Cross. Yale. \$5.00. "Uncle Toby's" own tale of the New England of his ancestors, his own cracker-barrel experiences, Yale through the eyes of an undergraduate, dean and professor, and politics stormy and thrilling from the governor's seat in Connecticut.

**The One Story.** By Manuel Komroff. Dutton. \$2.50. The life of Christ told in the words of the Four Gospels of the King James Version.

**The Glory of God.** By George Harkness. Abingdon-Cokesbury. \$1.00. Poems and prayers for devotional and inspirational use.

**Behind the Universe.** By Louis Berman. Harper. \$2.75. A medical doctor's summation of what lies beyond the vision of our immediate experience.

**Look for the Dawn.** By Talmage C. Johnson. Broadman. \$1.25. Sermons which touch the depths of the soul with a vitality found only in those who know The Way.

**The Broken Circle.** By Carl G. Doney. Revell. \$1.75. The life story of Paul Herbert Doney, with a foreword by Doctor Corson, president of Dickinson College.

**More Dramatized Stories of Hymns and Hymn-Writers.** By Ernest K. Emurian. W. A. Wilde. \$2.00. As a sequel to his first book the author has presented sixteen new plays with vividness and color which stimulates keener appreciation of hymns and their writers.

**God Will Help You.** By James G. Gilkey. Macmillan. \$1.50. The basic answer to all problems created by the tragedy of war and vigor of life.

**You Are the Adventure.** By T. Allen Boone. Prentice Hall. \$2.50. Old World philosophies applied in modern approach to present-day problems.

**Exiled Pilgrim.** By William Hubben. Macmillan. \$2.00. An autobiography of one who lived through the last three eventful decades in Germany and who has come to live in freedom and honor in the New World.

**Anchors to Windward.** By Stewart E. White. Dutton. \$2.00. A pattern for everyday living—involving stability, serenity, eagerness and unfoldment.

**So Long As We Love.** By Peter Goulding. W. A. Wilde. \$2.00. A novel, in diary form, about a young preacher who brought success from seeming failure by the way of love and life.

**Every Day a Prayer.** By Marguerite H. Bro. Willet, Clark. \$1.50. Devotionals that will live to be relived!

**The Snowden-Douglass Sunday School Lessons, 1944.** By Earl L. Douglass. Macmillan. \$1.50. Every one a gem of exposition on some pertinent part of the Scriptures.

**Burma Diary.** By Paul Geren. Harper. 50¢. A diary—not only of events—but of ideas and impressions, illustrated with line drawings by Baldrige.

**The Church and Its Young Adults.** By J. Gordon Chamberlin. Abingdon-Cokesbury. \$1.00. Practical discussions and suggestions for organizational and personal leadership in the church.

**A Lovely Find.** By William Allen Knight. W. A. Wilde. 50¢. A new glimpse into the charm of Jesus' birth-place.

**Over the Ridge.** By Patience Strong. Dutton. 50¢. Rhyme and rhythm are here united in this work of head and heart, to cheer and encourage in days of stress and strain.

**Strength for Today.** Crowell. \$1.00. A compilation of scriptural passages and other inspirational selections for each day of the year.

**Life Together.** By Wingfield Hope Sheed and Ward. \$2.50. A thoughtful and penetrating treatment of the subject of Christian marriage.

**The Captain Wears a Cross.** By Captain William A. Maquire (Ch.C.), U. S. N. Macmillan. \$2.00. The tragedy of Hawaii and the days that followed, told in terms of warm human interest and understanding by the Pacific Fleet Chaplain.

**All-Age Bible Quizzes.** By Frederick Hall. W. A. Wilde. \$1.00. Over 1,000 questions and answers at once stimulating, educational and entertaining.

**A Portrait of Jesus.** By Sherwood Eddy. Harper. \$2.00. A twentieth-century interpretation of the historical Christ.

**When Christ Controls.** By John M. Versteeg. Abingdon - Cokesbury. \$1.50. Making the temporal spiritual and the current eternal through Christ.

**Au Clare de Luce.** By Fay Henle. Daye. \$2.25. A sensational piece of

reportage, not worthy to be called a "biography" of an outstanding public figure.

**The Goodspeed Parallel New Testament.** University of Chicago. \$2.00. The American and King James versions in parallel form.

**Thesaurus of Epigrams.** Edited by Edmund Fuller. Crown. \$1.98. An aptly and handily arranged volume that no writer or speaker should be without.

**Lonely Midas.** By Harry Emerson Wildes. Farrar and Rinehart. \$3.50. The life's story of Stephen Girard, philanthropist of many interests, whims, and accomplishments.

**Critique By Eternity.** By Howard H. Brinton. Pendle Hill. \$1.00. A series of essays on the philosophy of nonviolence.

**One Humanity.** By Howard E. Kershner. Putnam. \$1.25. A plea for the feeding of the starving millions of children of Europe.

**Anti-Semitism—the Voice of Folly and Fanaticism.** By Amos I. Dushar. Tolerance Press. \$1.50. A Plea for a return of Christians to the Religion of the Sermon on the Mount, and for the freedom of the Jew to establish a national homeland in Palestine.

**The Triumph of Life.** Viking. \$2.50. Horace Gregory has compiled a volume of poetry in pocket size, which is rich in value and depth of emotion in the best sense of the word, and meant for the "consolation of the English-speaking world."

**A Lawyer Examines The Bible.** By Irwin H. Linton. Wilde. \$2.00. A Christian man at Law sets forth the evidences he finds for the infallibility of the Bible.

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